

AN
ESSAY
FOR A
REVIEW
Of the BOOK of
Common Prayer.

To which is added,

A SPECIMEN thereof.

*Submitted to the Consideration of those in
Authority.*

Attempted by an IMPARTIAL HAND.

The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being Things in their own Nature INDIFFERENT and ALTERABLE, and so acknowledged; it is but reasonable, that — such Changes should be made therein, as to those that are in Place of Authority, should from time to time seem either necessary or expedient.

Preface to the Book of Common Prayer.

A REVIEW of the Book of *Common Prayer*, made by wise and peaceable Men, not given to Wrath and Disputing, may be so far from being a Dishonor to this Church, that it may add to the Glory of it.

Bp. STILLINGFLEET's Preface to the Unreasonableness of Separation.

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AN
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FOR A
REVIEW
OF THE
Common Prayer.



LONG and ardent have been the
Wishes, of many learned and pious
Persons of the Church of *England*,
both Clergy and Laity, for a new
Translation of the *Bible*, and *Review*
of the *Common Prayer*; from a just
and reasonable Perswasion, that it would great-
ly conduce to serve Religion in General, and ad-
vance the Honour, Power, and Dignity of the
Church Established, in Particular: As it would

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render

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render her Worship yet more pure and perfect; recommend her Communion to more universal Esteem; afford an Example, worthy the Imitation of other Protestant Churches; and, probably, increase the Number of its Professors, both in our own Nation, and foreign Parts.

THE Church of *England*, in the *Preface* to the *Book of Common Prayer*, declares, ' That the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being Things in their own Nature *Indifferent* and *Alterable*, and so acknowledged; it is but reasonable that upon weighty and important Considerations, according to the various Exigency of Times and Occasions, and Alterations, such Changes should be made therein, as to those that are in Place of Authority, should from time to time, seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed Memory since the Reformation, the Church, upon just and weighty Considerations, hath yielded to make such Alterations in some Particulars, as in their respective time were thought convenient.

FROM hence it appears, the Church of *England* admits, that Forms of Divine Worship, as well as Rites and Ceremonies, are in their own Nature *Indifferent* and *Alterable*, according to the Exigency of Times and Occasions; and her Practice affords another Testimony in favour of the same Sentiments. To demonstrate the Truth of which, give me leave to entertain you with a short History, both of the several Translations of the *Bible*, and Reviews of the *Common Prayer*, that have been made in either, since the first Reformation of Religion: and which I shall extract, from Dr. NICHOLLS's *Commentary on the Common Prayer*; whose Authority I never heard questioned, nor Orthodoxy suspected.

THE

THE first Essay of Translating the Bible into *English*, was made by WILLIAM TYNDAL, a good Scholar, and one of the first Protestants of note, in HENRY the Eighth's Reign. He translated the New Testament into *English* about the Year 1525. and after that, the Five Books of MOSES, (with Prefaces before each,) wherein the Popish Tenets were exposed with no little sharpness. This so enraged the Popish Clergy against him, that there was no longer staying for him in *England*; and therefore he resolved to finish his Work beyond Sea: and being assisted by MILES COVERDALE, who compared TYNDAL'S Translation with the *Hebrew*, they with joint Labours finished the first Translation of the whole Bible; printed at *Hamburg*, 1535. But before the Book was published, TYNDAL was apprehended in *Flanders*, upon an Accusation of *Heresy*; and it was therefore dedicated to the King, by THOMAS MATTHEWS, Prebendary of *St. Pauls*; whence this Edition got the Name of *Matthews Bible*. There being some Marginal Marks in this Bible, which referred to some Notes, afterwards to be published, upon such Places as made against Popish Errors, occasioned many of the Clergy to take great Exceptions against this Bible likewise.

THEREFORE at the Desire of the Lord CROMWELL, the King's Vicar-General, COVERDALE reviewed TYNDAL'S Translation again, examining it by the best *Hebrew* Copies and Translations. It was first printed at *Paris*, 1540. but many of the Copies being burnt for *Heretical Books*, it was reprinted at *London*, 1541. and was called, *The Great Bible*. To this Bible was prefixed an excellent Preface of Archbishop

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CRANMER. — This Bible was again revised, at the Beginning of King EDWARD'S Reign, in 1549. at the Direction of Archbishop CRANMER: Another Edition whereof was published in 1551. These three Editions of the *English Bible*, are those which are called, *The Great Bible*; and by others, *COVERDALE'S Bible*.

THERE was another Translation, or at least a Revision of the Bible, in Queen ELIZABETH'S Time; but this was called the *Bishops Bible*; because the *Queen*, by her Letters Patents, had empowered several Bishops to review it.

THE last Translation was made in the Fifth Year of King JAMES I. 1607. by Forty seven eminent Divines of that Time, appointed for that purpose by the *King*: there being some Faults found in the *Bishops Bible*, by the Managers of the Conference in *Hampton Court*.

SO that in the Space of Seventy two Years, there were no less than five Translations of the Bible.

AS to the several Reviews of the Book of *Common Prayer*, Dr. NICHOLLS gives the following Relation.

BEFORE * the Reformation, the Liturgy was only in *Latin*; being a Collection of Prayers, made up partly of some ancient Forms used in the Primitive Church, and partly of some others of a later Original, accommodated to the Superstitions which had crept into the *Romish* Church, in the middle Ages; as we may now see them in the *Roman Breviary* and *Missal*. — These *Latin* Prayers being established by the Laws of the Land, and the Canons of the Church, no other could publickly be made use of; so that those of the Laity, who had not the Advantage of a learn-

* Dr. NICHOLLS'S Preface to his *Commentary on the Common Prayer*. Fol. Edit.

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ed Education, could not, with Edification, join in them. And besides, they being mixed with Addresses to the Saints, Adoration of the Host, Images, &c. the Worship was in itself Idolatrous and Profane.

THE Reformation being begun in Germany, and having spread its happy Effects in England; so as to dispose a considerable Part of the Nation towards the same here; Archbishop CRANMER, who was at the Head of that Great Design, endeavoured what he could to have the Liturgical Offices performed in the *English* Tongue, being reformed from the Popish Abuses. But Matters were not then ripe enough; however, he proceeded to lay the Foundation thereof, and to do that gradually, which he could not effect at once.

FOR in the Year 1536. the *Bible*, with the *Pater-noster*, *Creed*, and *Ten Commandments*, were set forth, and placed in Churches, to be read in *English*.

IN the Year 1545. the King's Primer came forth; wherein are contained not only the *Lord's Prayer*, *Creed*, and *Ten Commandments*, but also the *Morning* and *Evening Prayers*, in *English*; not much different from what it is in our present *Common Prayer*.—

SOME Time after this, the *Litany* was published in *English*, different from what it is now; which was all the Alteration of the Liturgy during the Reign of HENRY VIII.

SOON after EDWARD VI. came to the Crown, Thirteen Persons were commissioned by the King, to draw up the Communion Service,—who afterwards finished the whole Book of *Common Prayer*; and which was confirmed by Act of Parliament, in the second of EDWARD VI. 1548. and therein this honourable Encomium is given of it, and the unanimous Consent of the Commissioners

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‘ sioners in drawing it up, viz. WHICH AT THIS
‘ TIME, BY THE AID OF THE HOLY GHOST,
‘ WITH UNIFORM AGREEMENT, IS OF THEM
‘ CONCLUDED.

‘ BUT notwithstanding that divine Character of it,
‘ Four Years after, the same Book was again revis-
‘ ed, wherein some Ceremonies were laid aside,
‘ and several new Prayers added. —

‘ IN 1569. upon Queen ELIZABETH’S com-
‘ ing to the Crown, the second Book of King ED-
‘ WARD VI. was reviewed, by several learned Di-
‘ vines, appointed for that purpose, and which was
‘ afterwards established by Act of Parliament.

‘ IN 1601. the first of King JAMES, another
‘ Review of the *Common Prayer* was made, when
‘ several Thanksgiving Prayers were added, and
‘ the Catechism enlarged. —

‘ IN King CHARLES the First’s Time, some
‘ few Alterations were also made, but in the *Scotch*
‘ Common Prayer Book, set forth under that Reign,
‘ there were a number of excellent Improvements
‘ made therein from the *English Book*: which
Archbishop LAUD would never have consented to,
had he not thought the same both lawful and expe-
dient, as well as useful and necessary.

‘ IN 1661. there was another Review, and the
‘ last; when the Prayers for the Parliament, for all
‘ Conditions of Men, and the General Thanksgiv-
‘ ing, were added, and several Collects altered;
‘ and which has ever since continued without any
‘ Alteration.

AND as the *Bible* has had five Translations in
the Space of 72 Years; so also has the *Common*
Prayer been Reviewed no less than eight times, in
the compass of 125 Years.

FROM these Historical Observations, I beg
leave to make two Remarks; the one is, That our
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Governors, both Civil and Ecclesiastical, have formerly judged it lawful and expedient, to make various Translations of the *Bible*, and Reviews of the *Common Prayer*. The other is, that when the same appeared to them necessary and fit to be done, neither the Difficulty of the Undertaking, the Clamor of the Ignorant and Bigotted, nor the artful Devices of the Priests and Jesuits, whose Interest and Practice it has always been, and ever will be, to oppose the one or other, could ever intimidate or deter them, from effecting what they knew would tend to clear up the Truths of Religion; to make its worship more pure and holy; and promote the Propagation of the Reformed. An Example worthy Imitation. And oh! that the Reflection might prevail, to inspire our most Gracious King, his Bishops, and Clergy, with the like Sentiments and Resolutions at this time. The Reasons for so doing, being more than equally strong and powerful. And the great Advantage we have, over former Times, by a superior Light and Knowledge in the Holy Scriptures, thro' the Labours of many learned Criticks to explain them, is a Consideration of no small weight, to enforce other Arguments in favour of the Undertaking.

TO prove the Necessity of a new Translation of the *Bible*, I need only observe, that the different Interpretations, and various Rendings of the Learned, in their Comments and Annotations; in the Sermons printed and preached by Divines of any eminency; do all conspire to give Testimony to the Truth thereof. This is a Fact so well known, that it would be troublesome to attempt farther Proof.

IF there are any who require it, let me refer them to POOL's *Synopsis*, and our learned HAMMOND, PATRICK, KIDDER, WHITBY, WELLES, &c. in their several Commentaries on the *Bible*: where they may soon receive Satisfaction, and be

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be convinced of the Reasonableness and Necessity thereof, unless they determine to be wilfully Blind.

AND it is to be hoped, our Bishops and Clergy will take it into serious Consideration, and in a proper manner, engage in and perfect, a Translation of the *Bible*, more correct and agreeable, to the Intent and Meaning of the Original.

I NOW come to consider, the Necessity of a Review of the *Common Prayer Book*, the immediate Design of this *Essay*; encouraged thereto, from a Persuasion of long standing, that nothing would so much tend to recommend the Use of a Form of Prayer, to the Esteem of such as at present dislike it; or raise a Spirit of Piety and Devotion in those that do, as a Review of the present Book.

AND as the Subject-matter of the ensuing *Essay* is of a nice and delicate Nature, and being desirous to secure the Attempt, as far as may be, from any ill Construction, or severe Censure and Reflection; I determine to express the Reasons and Arguments I shall offer, in defence of a Review, in the Words of such Authors, as are most eminent for their Learning, sincere Affection, and true Zeal for the Church established; and whose Reasons and Judgment will, I hope, have Weight with all.

I BEGIN with Dr. NICHOLLS, because his Words are perfectly introductory to other Authorities. Says he, * ‘ I have frequently cast about in
‘ my Thoughts, tho’ I could never find out a sufficient Reason, to satisfy my self; why! for an
‘ hundred and fifty Years together, since the Time
‘ the *Common Prayer* has been compiled, no one has
‘ attempted to explain it, in a manner fitted for the
‘ Use of common Persons. — Again; I am fully
‘ satisfied, that a great many of our Members, that
‘ have a great Value for our *Common Prayer*, would
‘ have

* Dr. NICHOLLS's *Preface* to the Octavo Edition of his *Paraphrase on the Common Prayer*.

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‘ have their Affection towards it raised much higher,
‘ if they *understood* the many Excellencies thereof;
‘ which for a great part escape their Knowledge:
‘ and to have a Zeal without Knowledge, we are
‘ informed, is not so praise-worthy.’

HERE I cannot but observe, as very pertinent to my present Design, that Dr. NICHOLLS, who both Paraphrased, and Commented on the *Common Prayer*, in order to recommend it to the Esteem of others, acknowledges, it was *not fit for the Use of common Persons*; that many would have their *Affections* to it raised higher, did they *understand* the Excellencies thereof; and expresses a great Dissatisfaction, that no one, since it was compiled, should attempt to *explain* it, *suitable* to the *Use* and *Capacity* of all its *Members*: He then proceeds in the same Preface, yet farther to my Purpose.

SAYS He, ‘ Perhaps, it will be objected; that
‘ to pretend to paraphrase our Service, is but a new
‘ sort of Reflection upon it; and under pretence of
‘ explaining it, is to tax it with Obscurity: I need
‘ not say, such an Objection will strike at all the
‘ excellent Labours, of those learned Men, who
‘ have wrote Comments upon the Holy Scriptures,
‘ and so great a Number of other Books in Divini-
‘ ty and Humanity: for ’tis no Reflection on the
‘ *Common Prayer Book*, to say, there are *some Things*,
‘ which are *not so clear*, at least to *ordinary Persons*;
‘ the very *Language* itself, may be very well sup-
‘ posed to be *altered* somewhat, in an Hundred and
‘ fifty Years:’ and gives Instances of several Words,
that are used now in a different Sense, from what they were in EDWARD the Sixth’s Reign.

THERE are some Observations of Dr. NICHOLLS in this last Quotation, so expressive of my own Sentiments, that you will indulge me to make a few Reflections, because it may have a Tendency to recommend more fully the Design of this *Essay*.

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I apprehend no Words can be more apposite to my present Purpose, or more convincingly demonstrate, the Reasonableness and Necessity of a Review of our Liturgy, than those the Doctor has used. For if *some Things* in the *present Book* are *not so clear*, at least to *ordinary Persons*; and that *the very Language*, may be supposed to be *altered* *in an Hundred and fifty Years*; of which he gives several Instances: if a *Paraphrase* became *necessary*, to make it *Intelligible*; and the *Obscurity* of the *Book*, was the Argument used to *vindicate* such *Paraphrase*; surely it evidently proves, the Necessity of its being Revised. For any Paraphrase, however good and excellent in itself, cannot be used in public; and consequently is of no Benefit or Advantage, to the Ignorant and Illiterate; however serviceable it might be to others.

AND I must further observe, that as all Comments, whether on the *Bible* or *Common Prayer*, naturally suppose and imply some Difficulty and Obscurity in the Original of Both; the Use of them on Either, would be render'd almost Needless, was there a more exact Translation of the One, and a Review of the Other; and the Language more Adapted to our present Times.

AND as the Nature of Divine Worship requires, that Almighty God should be worshipped in Spirit and Truth, and with the Understanding also; the Liturgy and Public Offices of the Church, ought therefore to be plain and easy, and level to the Capacity of the most Ignorant; to the Intent, that every Person may fully understand the Meaning of such Petitions, as he offers up to the Author of his Being, when met to pay him the Homage and Worship of a Creature.

AGREEABLY hereto, are the Sentiments of several eminent Divines of the Church of *England*. Says the celebrated Mr. *Hales*, in his Tract of *Schism*;
Pray.

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Prayer, * Confession, Thanksgiving, Reading of Scriptures, Exposition of Scripture, and Administration of Sacraments, in the plainest and simplest Manner, are *Matter sufficient*, to Compose a *publick Form* of Service.

AND the learned Bishop STILLINGFLEET, Forms † of divine Worship, of all things certainly should be so composed, as to be the least subject to any Scruple, from any Persons whatsoever; being on purpose composed, for the declaring Mens Unity and Consent in their public Worship. But that End cannot be obtained, unless the Expressions are clear and easy to be understood, as well as the Subject-matter thereof.

AND the good and pious Dr. BRADFORD, late Bishop of Rochester, in one of his printed Letters, declares in the following Words; 'I always did, and always shall heartily wish, and if it were in my Power, I should endeavour, that all the Liturgies of the Church, were reduced to as great Simplicity and Plainness, as might be.

AS to the Necessity of a Review, on account of the Change of Language, I shall confirm the Assertion of Dr. NICHOLLS, by other good Authorities. Dr. PRIDEAUX, late Dean of Norwich, in his *Connection of the Bible*, || observes, 'That the *Romanists* do not believe, that their Liturgy was brought them from Heaven, tho' they stick to it as if it were; and if that *Stiffness of Humour*, which is now among too many of us, against altering any thing in our Liturgy, should continue, it must at last bring us to the same pass; for all Language being in fluxu, — should our Liturgy be still continued, without any Change, or Alteration, it would then at length, be as much in an unknown Language,

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* Tract of *Schism*, printed in Duodecimo, 1721. pag. 183.

† *Irenicum*, pag. 122.

|| Part I. pag. 218. Oct.

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as now the Roman Service is, to the Vulgar of that Communion.

DR. STANHOPE, Dean of Canterbury, in his Preface to the Translation of PARSON'S *Christian Directory*, has an Observation much to the present Purpose; I mean, as to the Alteration of Language. Says he, 'The very considerable Changes which have happened to many of our modern Languages, and particularly the great Improvement made in the *English* Tongue, within the last Century, are a mighty Prejudice, even to the most valuable Things written before that Time; no Weight of Matter, or Beauty of Thought, is sufficient to procure them that good Acceptance, with the generality of Readers, which they would not fail to find, if dressed in a more modish Garb; and therefore the making such Writers speak, as if they had lived and conversed with us at this Day, (while the Force and Substance of what they say is preserved intire) is so far from an Injury, that I presume it will be allowed a Kindness and Advantage.' The same Reason and Argument I beg leave to apply to the *Common Prayer*; which, if *new dressed*, as the Dean terms it, and *modernized*, would be more agreeable to all, and used with more devout Affection, than now it is; and yet the *Method, Matter, and Substance* thereof, would still remain the same.

AND Bishop STILLINGFLEET, in his Preface to the *Unreasonableness of Separation*, says, That was a Review made by Wise and Peaceable Men, not given to Wrath and Disputing, it might be so far from being a *Dishonour* to this Church, that it may add to the *Glory* of it.' And a former Bishop of Gork says; 'Notwithstanding what I have said of the Excellency, both of the Common Prayers, and of Cathedral Performances, I do conceive, the Alteration of an Expression, or here and

and there a whole Prayer or two, by Law, or dispensing with some Ceremonies, will not break the *Harmony and Beauty of our Worship*, or disturb the Union and Peace of our Church. There are some *Collects*, I conceive, might be altered for the better.

HAVING enlarged so fully on this Head, I need not add any thing farther: yet that nothing may be Omitted necessary to recommend a Review, I will transcribe the Words of our most excellent and learned Metropolitan, the present Archbishop of *Canterbury*, when Bishop of *Lincoln*; from his Speech on Dr. SACHEVERELL'S Trial, in Defence of the Alterations, that were attempted to be made under King WILLIAM.

HIS Grace speaking of the Design, which had been concerted by Archbishop SANCROFT, before the Revolution, of reviewing and correcting our Liturgy, Expresses himself both of the Commissioners appointed for that Purpose, and the Undertaking, thus:

THEY * were a Set of Men, than which this Church was never, at any one time, Blessed with either Wiser, or Better, since it was a Church; and a Design that I am perswaded would have been for the Interest and Peace of our Church and State, had it been accomplished; which was in short This: † To Improve and, if possible, to Inforce our Discipline, to Review and Enlarge our Liturgy; by correcting of some Things, by adding of others; and if it should be thought adviseable by Authority, when this Matter should come to be legally Considered, first in Convocation, then in Parliament, by leaving some few Ceremonies, confessed to be indifferent in their Natures, as Indifferent in their Usage, so as not to be necessarily observed

* Dr. SACHEVERELL'S Trial. Octavo Edit. p. 215, 216.

† Id. *ibid.* pag. 213.

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‘ served by Those, who make a *Scruple* of them ;
 ‘ till they should be able to overcome either their
 ‘ Weaknesses or Prejudices, and be willing to Com-
 ‘ ply with them.

A little after, his Grace read the following Pas-
 sage, taken from a Treatise writ on purpose, to Re-
 commend the Design. * ‘ *No Alteration* that I
 ‘ know of is *intended*, but in *Things* declared to be
 ‘ alterable by the Church itself ; and if *Things* alter-
 ‘ able be altered, upon the Grounds of Prudence and
 ‘ Charity ; and *Things defective* be supplied ; and
 ‘ *Things abused*, be restored to their proper Use ; and
 ‘ *Things* of a more ordinary Composition, Revised and
 ‘ Improved ; whilst the *Doctrine*, Government, and
 ‘ *Worship* of the Church remain Intire, in all the sub-
 ‘ stantial Parts of them : We have all Reason to
 ‘ believe, that this will be so far from *Injuring the*
 ‘ Church, that on the contrary, it shall receive a
 ‘ very great Benefit by it.’ And then his Grace
 thus proceeds ;

‘ AND now, My Lords, let any Impartial Per-
 ‘ son consider, what was there in such a *Design*, that
 ‘ could be justly esteemed *Prejudicial* to the *Consti-*
 ‘ *tution of our Church* ? Wherein would our *Canons*
 ‘ have suffered, if those already made had been more
 ‘ strongly Enforced, and some new ones had been
 ‘ added, for the Reformation of Manners ; for the
 ‘ better punishing of notorious Offenders ; and to ren-
 ‘ der our publick Discipline more strict and severe ?
 ‘ This we have been wishing for ever since the *Re-*
 ‘ *formation* : what Harm would it have done our
 ‘ Church, had it now been effected ? Or how would
 ‘ our excellent Liturgy have been the worse, if a
 ‘ few more doubtful Expressions had been changed for
 ‘ plainer and clearer ; and a Passage or Two, which
 ‘ however capable of a just Defence, yet in many
 ‘ Cases seem harsh to some, even of our own Com-
 ‘ munion,

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munions, had either been wholly left at Liberty in such Cases, to be Omitted altogether; or been so qualified, as to remove all Exception against them in any Case. If such Collects, as are not yet adapted to the Festivals or Gospels to which they belong, had been made more full, and Apposite to Both: If some of the Occasional Offices had been Enlarged; and new ones added: If, for Example, there had been a greater Variety of Prayers, Psalms, and Lessons, appointed by Authority, instead of the Compositions of private Persons, now necessarily to be used, for the Visitation of the Sick; and new Forms composed for the Use of Prisoners for Debt or Crimes: For the greater Solemnity of receiving Profelytes into our Church; of reconciling Penitents to it; and of casting notorious Offenders out of it. These were some of the main Things that were then Designed. As to any Favour to the Dissenters, none that I know of was intended, but what should have been intirely consistent with our own Constitution: and I hope it will not be thought any Crime, for the Bishops and Clergy of our Church, to be willing to Enlarge its Communion, by any Methods, which may be likely to gain others, and yet not Injure our own Establishment.

HIS Grace's Observations, are so Judicious, Just, and Pertinent; his Reasoning so Solid, Cogent, and Convincing, in Favour of a Review, and to prove the Necessity of attempting it, out of a pious Regard to Religion in General, and to the Honour and Glory of the Church of England in Particular; that if what his Grace has said, in Words so pathetick and affectionate, supported with Reasons of such Force and Energy, will not prevail; I shall almost despair of its being ever effected.

AND that it has not had the Weight and Influence it ought, is greatly to be lamented, by all the truly Pious and Religious Members of the Church
of

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of England. Perhaps, Heaven has reserved the Accomplishment of an Enterprize so Beneficial and Advantageous to Religion, for our Age; That under the auspicious Influences of our most gracious Sovereign, one of the greatest Glories of his Reign may be, to rescue declining Religion, from the Attempts of Popery and Infidelity, which like a Torrent is breaking in upon us; and by restoring it to its native Purity and Lustre, to begin a new *Æra* of a more pure Reformation among our selves, and establish the same in the *Continent* of *America*; under whose Royal Patronage, the Light of the *Gospel* has there made its Appearance.

THE happy Advantages to be obtained by a *Translation* of the *Bible*, a *Review* of the *Common Prayer*, and *Canons*, after the *Model* recommended by his Grace of *Canterbury*, are many and weighty. For it will tend to disarm the Papists and Deists, of their Arguments taken from the present ill Version of Scripture, some Expressions in the Liturgy and Church-Catechism, and the Inconsistency of Clergymens Practices, with their Oaths of Canonical Obedience. It will render the *Worship* and *Discipline* of our most *Excellent Church* yet more exact, pure, and perfect; and recommend it to the more general Esteem of all, both at Home and Abroad. It will tend to raise a greater Spirit of Piety and Devotion in the Minds of her Members: as her Liturgy and publick Offices will be more correct and clear in Expression, and the *Language* more Pathetick, and better *Adapted* to our *present Time*: (Than which, nothing seems so effectually to promise a *Reformation* of *Manners*, in the Lives of all.) It will make our Communion less liable to Objection; and those who unhappily Dissent from us, will entertain more favourable Sentiments of our Worship and Service; if not so far as to join therein, yet their Prejudices may

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may be removed, and then their Love and Charity will gradually encrease towards us.

IT will also Confirm and Strengthen the *Protestant Interest*, and possibly encourage a *farther Reformation in other Parts*.

THERE is a remarkable Passage, in the Letter writ in defence of the Bill for *Uniting Protestants*, referred to by his Grace of *Canterbury*, in the before mentioned Speech; which I beg leave to transcribe.

As * for the *French*, and *German*, and other foreign Christians of the Reformed Religion; I am well assured, both by Conversation, and Letters lately sent from *Holland*, *Geneva*, *Switzerland*, and other Places, (not to speak of the Churches of the *Lutheran* Communion, which write the same) That they look upon the Church of *England* at this Time, as the Centre of Protestant Unity; and esteem the Conditions proposed in this Bill, (which have been Communicated to them) as Terms full of *Christian Moderation*, and fit for the *Uniting of Protestants*.

A Design then so laudable, an Undertaking so extensive, in favour of the Protestant Religion, cannot fail of meeting with the general Applause and Approbation, the Aid and Assistance, the Prayers and good Wishes, of the Learned, Pious, and Judicious Members of the Church of *England*, Both Clergy and Laity. And none but *Papists*, and those who are averse to *all Reformation*, can oppose what is in itself so Just and Reasonable; and so well calculated to advance the Truth and Purity of Religion.

THE *Priests* and *Jesuits*, indeed, will be alarmed, not with any fear of legal Severities, but of a *rational Detection*, (it may be *Conviction* also, to their *deluded Members* and *Profelytes*) of their Errors, and many gross Impositions, with which they

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have

* Bishop KENNET's *Compleat History*, Vol. III. p. 588. in the Notes.

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have long prevailed, to deceive, seduce, and corrupt, the Minds of the Ignorant and Weak, the Credulous Vulgar, and Deluded Easy. They will therefore, no doubt, use their utmost Efforts, have recourse to every Art and Stratagem, invent and devise, then spread and propagate, whatever may have the least tendency to divert and hinder the Undertaking, from being perfected.

WITH that View it may be expected, that the Cry of the CHURCH'S DANGER will be *Revived*: But as with Truth and Sincerity, *They* can mean the *Danger* only of their *own Church*, I am perswaded, that *senseless Clamor* will succeed with only a Few; since it is an *artificial Clamor*, a *sounding Trumpet* *They* have always had *Refuge* to, whenever a *Reformation in Religion* was attempted; and therefore it may be supposed, without matter of Surprise, that the same Word of Alarm will be given on any future Occasion of the like Nature: But every *Protestant* is, or ought to be *sensible*, that whatever tends to *Endanger* the *Church of Rome*, will by a Parity of Reason, and a natural Consequence, promise and insure Safety and Security to the *Church of England*, and all other *Protestant Churches*; for the decreasing Power and Interest of the *One*, will most certainly raise the Reputation of the *Other*, and advance it to a more flourishing State and Condition. So that the Opposition of such, instead of being an Objection against the Design, ought rather to Excite a more zealous and Ardent Intention, in our *Governors*, to have it put in Execution; as what would not a little contribute, to defeat their Measures, in *perverting Protestants*, wherein *They* have been so *successful*; but also *lessen* their Number, Power, and Influence in the *Kingdom*. For their Sedulity and artful Contrivances to make *Profelytes* to their Religion, are notorious to all, and is matter of much Concern to thinking *Protestants*.

AND

of the COMMON PRAYER. 19

AND shall the *Priests* and *Jesuits* be industriously vigilant, to concert and execute Schemes, to propagate and encrease a Religion, most abominably Corrupt, Erroneous, and Idolatrous; and yet *Protestants* use no Endeavors, not the most lawful and innocent, to recommend a Religion, of the greatest Excellence, Purity, and Perfection? How is such a Conduct worthy of, or becoming Christians, Protestants, or Church of *England* Men? The Zeal of *Priests* and *Jesuits*, however beyond measure, wicked, and cruel, in a bad Cause, yet surely ought to shame our Lukewarmness, and the want of a humane, Christian Zeal, in a good one. I am not recommending the fiery, persecuting, and inhumane Zeal of the Church of *Rome*, but a rational, manly, and Christian one.

A Conviction from clear Reasoning, and just Argument, the Effects of a mild and gentle Persuasion, is the *only* Aid and Assistance Truth demands, the *only* one I recommend; nor is *more* necessary to defend the *Protestant* Cause: *These* are the *only* severe Instruments *That* Cause requires, and by *Them* *only* has it been hitherto maintained. In *such* she glories; in *such* she is most certain of Success: and nothing is or will be wanting, to promote so just a Cause, but a *prudent* Zeal, to put *such* useful and necessary Instruments in a regular and proper Motion, a due and constant Execution.

AND what Period of Time, or Circumstances more favourable and concurring, can offer, for having this pious, and long wished for Design accomplished, than what the present Affords?

THE first *Reformation* in Religion, and the progressive Steps to bring it to a more perfect State, were severally attempted, when the Number of *Protestants* in the Kingdom were very few, in Comparison of what *they* now are, and the *Protestant* Interest very inconsiderable Abroad. When *England* was de-

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stitute of such powerful Alliances, as it now so happily Enjoys. When *Learning* was at a low Ebb, the Times then not being blessed with such Helps and Assistances, as we now have in great abundance. When Religion was not so clearly understood as now it is, being clouded and made obscure by the Rubbish and Dregs of Popish Superstition, artfully introduced by the crafty Priests, to darken and extinguish the pure Light of the *Gospel*. When Idolatrous Notions, Pagan Customs, Irreligious Practices prevailed, as National Sentiments, and were part of their Irrational *Worship*, in opposition to the *Gospel*; which recommends a Religion, Rational and Solid, Serious and Charitable, worthy the Moral Nature and Perfections of God; and suited and adapted to the natural Capacities of Men, as free Agents, and reasonable Creatures.

THESE were *some* of the many Difficulties our Fore-fathers had to encounter with, when they attempted a *Reformation*; and yet not so great as to deter them from undertaking it. And if our Situation is what I apprehend it to be, that not one of those Circumstances attend us: If the present Age has such superior Advantages over any former Times, as evidently it has: If what is now recommended, will tend to the Glory of God, the Honour of his Church, the Propagation of his true Religion, the Dignity and Security of the Church Established, as I hope has been fully evinced; what Motives or Inducements, can be more engaging and prevalent, to have it effected? And how Inexcusable will it be, to despise, or neglect an Opportunity so favourable, so highly conducing to such great Ends and Purposes.

GIVE me leave to press so good a Design yet farther. Let us therefore bring to Remembrance, the many Blessings we at present enjoy, and the various Deliverances, that has been afforded this Church

of the COMMON PRAYER. 21

Church and Nation, by indulgent Heaven. How often has the Almighty most surprizingly *rescued us*, from the threatening *Evils of Popery, Slavery, and Arbitrary Power*? How long continued to us every National Blessing, we can either wish or desire? How Temperate is our Climate, how fruitful our Seasons, and in what Abundance does the Earth bring forth her Increase? Neither *Famine or Scarcity, Plague or Pestilence*, those heavy Judgments of the Almighty, have befallen *Us*; tho' heretofore this Nation has been often visited therewith.

EVER since the Revolution, how mild and equitable has been the Administration of our Princes? How open and free our Laws? How legal and just the Execution of them? *Liberty and Property, Peace and Plenty*, and the free Exercise of Religious Worship, were never enjoyed in so extensive and ample a manner, by this Nation, as they now are. All new Laws, that can promise Ease or Advantage to the Subject, we have the Pleasure and Satisfaction to see Enacted; and the Abuses of old ones, Corrected and Amended.

AND shall only Religion be neglected? no Regard shown her; no Endeavours used, to give her Life and Countenance; to make her appear in her genuine Light, Amiable and Delightful to all?

SHALL the outward Fabrick be often Beautified and Adorned, for the Performance of Religious Worship; and no Care taken, that the Worship itself, be cleansed from such *Errors, Mistakes, and Abuses*, as thro' Length of Time will unavoidably happen, both in Forms and Ceremonies, to require some Alteration and Amendment? To have such Things rectified, is both reasonable in itself, respectful to Religion, and would be a grateful return to our liberal Benefactor.

IN

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IN the Time of our Distress, when imminent Danger approached us near, that we might engage the Protection of the Almighty, How earnest were our Prayers? How lavish our Vows and Promises, to do great Things for Religion, would Heaven save us from the impending Destruction? But the Danger being removed, how little is the other thought of and remembred? For since our Great Deliverance in 88. by the glorious Revolution, what has been done in its Favour?

LET us call to Remembrance the former and present State of the Christian Religion in *Asia*, where it was first planted in its original Purity, by our Blessed Saviour and his Apostles; how the Inhabitants, by their careless Negligence and Abuse of God's Mercy, provoked him to Deprive them totally of it; and then to Reveal it in our *Europe*. And may we not fear, lest he is now going to deal so with us; and remove the Light of his blessed Gospel from us, to the uninhabited Regions of *America*: unless we express some greater Value and Esteem for it, than we have done. And then indeed, the Establishment of late begun, and so likely to succeed in those Parts, may be in Mercy both to Them and Us: But the most likely Method to make it a Blessing to Both, will be to improve the Opportunity such an Occasion affords, for a present farther Reformation, that so the Truths of Religion, and the Worship thereof, may at first be Promulgated in those distant and remote Parts of the World, in the greatest Purity and Perfection.

LET these Considerations awaken in the Minds of all, a serious and hearty Inclination towards a farther Reformation. Let every one contribute thereto by their Wishes and Prayers, where they cannot give any other Assistance. And let all Prejudices, which is generally the Effect of Education and Custom, be prudently abandon'd and discarded. For this

of the COMMON PRAYER. 23

this is not a Concern of a *Political* Nature, between Party and Party; but it is the Cause of all *Protestants*, the Cause of *Truth* and *Religion*, in order to our enjoying the same after a more Pure and Perfect manner. And though the *Papists* cannot, consistent with their own Principles, join in the Design; yet *Protestants* of all *Denominations*, ought most heartily to Engage in, and Espouse it: and *Papists* themselves, may *hereafter* reap some Benefit therefrom.

BUT perhaps it may be Objected, that by this Method, all the Dissenters may be brought into the Church of *England*; which some may not like. To which I answer, that I am not recommending any *Condescension* towards *Them*, but only a *Translation* of the *Bible*, and *Review* of the *Common Prayer*, in Things necessary and wanting Alteration, after the *Model* of his *Grace* of *Canterbury*; to be effected by our own *Bishops* and *Divines*, without any *Consultation* whatever, with *those* who *Dissent* from us; and for the Benefit and Advantage of our own Church. Indeed, if the Consequence should be, that some of them may sooner join in Communion with us; let me observe in the same Words of our present Archbishop of *Canterbury*, before cited; ‘As to any *Favour* to the *Dissenters*, none is *Intended*, but what will be intirely *consistent* with our own *Constitution*; and I hope it will not be thought any *Crime*, for the *Bishops* and *Clergy* of our *Church*, to be willing to *Enlarge* its *Communion*, by any *Methods*, which may be likely to gain *Others*, and yet not *injure* our own *Establishment*.

AS to a *Comprehension*, you have before seen his *Grace*’s Thoughts of that Matter; and give me leave to transcribe more of that great Author’s Sentiments: and which, tho’ ’tis of some length, I persuade my self will not be thought tedious. * ‘Tis certain, says his *Grace*, that amidst all our other
‘ *Divi-*

* *Exhortation to mutual Charity*, in Vol. Sermon. p. 186.

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‘ Divisions, we are yet on all sides agreed on what-
 ‘ soever is *fundamental* in the *Faith*, or necessary to
 ‘ be *believed* and *professed* by us, in order to our *Sal-*
 ‘ *vation*. There is no good *Protestant*, but what
 ‘ does firmly Believe all the *Articles* of the *Apostles*
 ‘ *Creed*, and embraces the *Holy Scriptures*, as the
 ‘ *Word of God*, and *Rule of his Faith*; and readily
 ‘ acknowledges whatsoever is *plainly revealed* therein.’

— Again, * ‘ The Difference between those *Er-*
 ‘ *rors* for which we separate from the *Church* of
 ‘ *Rome*, and those *Controversies* which sometimes a-
 ‘ rise among *Protestants*,’ are, that ‘ the *former*
 ‘ are in Matters of the greatest Consequence; such
 ‘ as tend directly to overthrow the *Integrity of Faith*,
 ‘ and the *Purity of our Worship*; and therefore such,
 ‘ as are in their own Nature *destructive* of the very
 ‘ *Essentials of Christianity*: Whereas our *Differences*
 ‘ do not at all concern the *Foundations*, either of
 ‘ *Faith* or *Worship*.’ — Again, † ‘ I do not be-
 ‘ lieve there is any good *Christian* so little affected
 ‘ with those unhappy *Divisions*, under which the
 ‘ *Church* at this Day labours, as not both heartily
 ‘ to deplore them, and to think that nothing could
 ‘ be too much, that might *innocently be done on all*
 ‘ *Hands*, for redressing of them. But then I am
 ‘ sure the natural Consequence of this must be, what
 ‘ both my *Text*, and this *Discourse*, are designed to
 ‘ Exhort you to; viz. that we ought every one
 ‘ of us, not only heartily to *pray* for such a *Union*;
 ‘ but also, as we have Opportunity, earnestly to
 ‘ labour for the *Attainment* of it.

‘ FOR || Us, whom it has pleased God, by
 ‘ delivering us from the *Errors* and *Superstitions* of
 ‘ the *Church of Rome*, to Unite together in the
 ‘ common Name of *Protestant, Reformed Christians*,
 ‘ would we but as heartily labour after *Peace*, as we
 ‘ are

* *Exhortation, &c.* p. 190.

† *Ibid.* p. 195.

|| *Ibid.* p. 197.

of the COMMON PRAYER. 25

are all of us very highly exhorted to it; I cannot see why we, who are so happily joined together in a common Profession of the same Faith, at least, I am sure in all the necessary Points of it; and I hope, amidst all our lesser Differences, in a common Love and Charity to one another, should not also be United in the same common Worship of God too.

HIS Grace then goes on to vindicate, in a very just and proper manner, the Purity of our Doctrine, and Innocency of our Worship; and then adds:

BUT * since Mens Scruples are Unaccountable, and after all that can be said, they will still differ even about indifferent Things, and be afraid many times where no Fear is; and a too long Experience has already shown us, that if ever we mean to Accomplish that Union so much recommended to us by our Apostle, so advantageous to the Church at all Times, but especially at this time so necessary to our Peace and our Establishment, that it seems to be the only Way that yet remains to settle and secure us; and upon all these Accounts so much to be desired by all good Men; we must seek it by that Rule which St. Paul here proposed to the Dissenting Christians of my Text; *We then that are strong in the Faith, ought to bear the Infirmities of the Weak, and not to please our selves.* I cannot but think it a Reflection becoming every good Christian among us, but in a more especial manner worthy the Consideration of such an Auditory as This, † Whether something may not yet be done for the sake of Peace, and to bring Things to such a TEMPER, that both Order and Decency may still be preserved, and yet our Unity no longer broken.

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* Ibid. p. 198.

† It was Preached before K. WILLIAM and Q. MARY.

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AND for *Exhortation* to so good and Christian a Work, shall I set before you the *Example* of our *Blessed Saviour*, recommended to us in the *Text*; with what a mighty *Condescension* He has treated us; how He came down from Heaven, and took upon him the form of a *Servant*, and being made in the likeness of a *sinful Man*, humbled himself even to the *Death upon the Cross* for us? — Or rather, shall I shew you how far such a *blessed Union* as this, would conduce to the *Glory of God*, to the *Security of our Religion*, and to the *Promotion of Peace*, and *Charity*, and *Piety* among us.

I need not say what a *Dishonour* our *Divisions* have already brought to the *Reformation*; nor what a *Stop* they have put to the *Progress* of it. Great to be sure is the *Advantage* which our *Enemies* either have, or at least hoped to have made, by those *Contests* which they have taken so much Pains both to *bring in*, and to *keep up* among us: And methinks there should need no other Argument, to stir up every true Friend to the Name of *Protestant*, to endeavour all he can to compose our Differences, than this one Thing, that we are sufficiently convinced *who* they are that we *please*, and *whose Interests* we *serve*, by the *Continuance* of them.

LET us add to this, what great Obligations our holy Religion lays upon us, to *follow after those things that make for Peace*: how our Saviour has set it down as the very *Badge* of our *Discipleship*; *By this shall all Men know that ye are my Disciples, if ye love one another*.

WITH what a scrupulous Care did *St. Paul* manage himself between the *Dissenting Parties* in my *Text*? What admirable *Rules* did he lay down for them to walk by? and with what an affectionate *Earnestness* did he enforce them? If there be any *Consolation in Christ*, if any *Comfort of Love*,

of the COMMON PRAYER. 27

Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my Joy, that ye be like minded, having the same Love, being of one Accord, of one Mind.

AND may I not beg leave, tho' not with the Authority, yet with the Charity of St. Paul, to apply all this to those unhappy Divisions, that at this Time rend in pieces the Church of Christ, among us; and beseech you, by all those endearing Considerations, to pursue those Things which may make for our Peace; and for the closing of those Breaches, which the Malice of our Enemies too successfully begun, and our own Weakness, has too fatally kept up among us.

NEVER certainly was there a Time, since the Name of Separation was heard of among us, in which we had greater Reason to consider of such a Union; or, I hope, a fairer Opportunity to promise our selves an Accomplishment of it. Only let us be on all Hands as careful to Improve it, as I am perswaded we have all of us not only seemed to desire, but have indeed earnestly longed for it.

LET us shew the Sense we have of that wonderful Deliverance * God has given us out of the Hand of our Enemies, by uniting our selves in the strictest League of Friendship with one another.

HITHERTO we have defended our Church by our Arguments; let us now by our Charity, settle and Establish it, against the like Dangers for the Time to come.

THIS will indeed render both our selves and our Religion glorious to the World; and may be a happy Augury, that the blessed Time so long wrapped up in sacred Prophecy, is indeed now ready to be revealed: When the Church of Christ, being purged from those Corruptions that have so

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long

■ The Revolution.

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long defaced its Beauty, shall again appear in its primitive Purity. When all Heresy and Schism being every where abolished, and the Mystery of Iniquity laid fully open, and the Man of Sin destroyed; true Religion, and sincere Piety shall again reign throughout the World. —

O Blessed State of the Church Militant here on Earth! The glorious Ante-past of that Peace and Piety, which God has prepared for his Church Triumphant in Heaven! Who would not wish to see those Days, when a general Reformation, and a true Zeal, and a perfect Charity, passing thro' the World, we should All be United in the same Faith, the same Worship, the same Communion and Fellowship one with another? When all Pride and Prejudice, all Interests and Designs, being submitted to the Honour of God, and the Discharge of our Duty; The Holy Scriptures shall again triumph over the vain Traditions of Men; and Religion no longer take its Denomination from little Sects and Factions, but we shall all be content with the same Common primitive Names of Christians and Brethren; and live together as becomes our Character, in Brotherly Love, and Christian Charity with one another?

AND who can tell but such a Change as this, and which we have otherwise some Reason to believe is nigh at hand, may even now break forth from the midst of us, would we but all seriously labour to perfect the great Work which the Providence of God has so gloriously begun among us, and establish that Love and Unity among ourselves, which may afterwards diffuse itself from us, into all the other Parts of the Christian World besides?

THE Reasoning of the good Archbishop is so strong and convincing, in favour of *Uniting Protestants*, that tho' I have abridged his Discourse much,

It could not in Justice to him or his Argument, do it less. And as two Incidents in the Compass of twenty Years, gave occasion for his Grace to express himself in the manner before observed; so since the last, by way of Confirmation thereof, his Grace declares, that it should * be our *Wisdom* and *Duty*, to consider in this our Day, the *Things* that make for our *Peace*: and in order thereto, that we should not only labour to Establish a happy *Unity* among *our selves at Home*; but as becomes a People professing itself the Head of the Protestant Interest, and that is indeed of all others the most worthy so to be; we should endeavour, yet farther to *Unite* all the *Reformed Churches* and States Abroad, in the strictest Bonds of *Love* and *Peace*, (oh! that I might add of CHURCH-COMMUNION too) both among Themselves, and with *Us*; as our *surest Defence* against our *Common Enemies*.

IN this great Man have we seen a *consistent Conduct*, persevering in one *fixed, certain, and uniform Truth*; at all Times declaring, that the most necessary Points of Religion are embraced as such, by all Denominations of Christians: or in other Words, That all Protestants are agreed in whatsoever is Fundamental in the Faith, or necessary to be believed and professed by us, in order to our Salvation; and that our *Differences*, do not at all concern the *Foundations*, either of *Faith* or *Worship*. And happy would it be for the Cause of *Truth* and *Religion*, if all who appear its Advocates, would behave with the same Sincerity, Consistency, and religious Policy.

WITH our Learned and Judicious Archbishop, also agrees Bishop STILLINGFLEET, both as to Revising the *Common Prayer*, and a *Union* among Protestants. Says † he, ' Those who are the

* Sermon before the King, Aug. 1. 1715. pag. 22.

† *Irenicum*, Book I. Ch. 6. Sect. 6.

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' the most addicted to any one *Form*, can never
 ' plead it Unlawful to Amend it; whereas others
 ' may, that it is not Lawful or Convenient, at
 ' least to use it without such Alterations: And
 ' therefore, were there that Spirit of mutual
 ' Condescension, which was most certainly in the
 ' first and truly primitive Church in the Apostles
 ' Time; our Breaches, as to this Thing too, might
 ' soon be closed up, and the Voice of *Schism* be
 ' heard among us no more.' — Again; ' It
 ' cannot but be looked upon as a Token of God's
 ' severe Displeasure against us, if any, tho' *unrea-*
 ' *sonable Proposals* of Peace, between *Us* and the *Pa-*
 ' *pists*, should meet with such Entertainment among
 ' many; and yet any *fair Offers* of Union and Ac-
 ' commodation among our selves, be so coldly em-
 ' braced and entertained.

A N D the present Bishop of London, in his Preface
 to his Four * Sermons, speaking of himself, the Au-
 thor thereof, says; ' That what is here published, will
 ' shew it to be always an avowed Maxim with him,
 ' That amidst so great *Disaffections*, as we have seen
 ' and do still see, nothing can preserve our Succes-
 ' sion in the Protestant Line, but *Unanimity* among
 ' Those, who have ever appeared to be its fast Friends,
 ' in Deed, and not in Profession only; those who
 ' neither mean the Pretender themselves, nor have
 ' ever lifted under them that did. And if he should
 ' be mistaken in this Perswasion, as he firmly be-
 ' lieves he is not, it will however appear from these
 ' Discourses, that it is a Perswasion of a long stand-
 ' ing, and deeply rooted; and that He has always
 ' declared and enforced it, in the most open and pub-
 ' lic manner, whenever Opportunities have fallen in
 ' his way.

' GIVE me leave to add, that the *Unanimity*
 ' which is here represented, as the surest Foundation
 ' of

* Preface to Four Sermons, pag. 15.—18.

of Safety to the State, is the same that was enforced as the best Means of Enlarging and Strengthening the CHURCH, by no less Authority than that of Archbishop SANCROFT; and this not in a hasty, and private Manner, but upon the most mature Deliberation, and among the Articles of Direction solemnly transmitted to the Bishops and Clergy of his Province, in the Year 1688. The XIth of those Articles is as follows:

“ THAT they also walk in *Wisdom* towards those who are not of our Communion: and, if there be in their Parishes any such, that they neglect not frequently to Confer with them in the Spirit of *Meekness*; seeking by all good Ways and Means to gain and win them over to our Communion. More especially, that they have a very tender Regard to our Brethren, the PROTESTANT DISSENTERS: That, upon Occasion offered, they visit them at *Their Houses*, and receive them kindly at their own, and treat them fairly wherever they meet them, if it may be, to a full Compliance with our Church; or at the least, whereunto we have already attained, we may all walk by the same Rule, and mind the same Thing. And, in order hereunto, That they take all Opportunities of Assuring and Convincing them, that the Bishops of this Church are really and sincerely Irreconcilable Enemies to the Errors, Superstitions, Idolatries, and Tyrannies of the Church of Rome; and that the very unkind Jealousies, which some have had of us, to the contrary, were altogether groundless. And, in the last Place, That they warmly and most affectionately Exhort them to join with us in daily fervent Prayer to the GOD of Peace, for an Universal Blessed Union of all Reformed Churches, both at Home and Abroad, against our Common Enemies, and that all they who do Confess the holy Name

“ of

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“ of our Dear LORD, and do agree in the Truth
 “ of his holy Word, may also meet in *one holy*
 “ *Communion*, and live in *perfect Unity*, and *Godly*
 “ *Love*.

• THESE *Directions* were published by that
 • Learned Prelate, a few Months before the *Revo-*
 • *lution* happen'd; and were the very last that the
 • Bishops and Clergy of his Province received from
 • him. And yet how *inhumanly* were his two great
 • Successors * treated, or rather persecuted, as *Ene-*
 • *mies* and *Betrayers* of the Church, *only* for *pursu-*
 • *ing* those *Directions*: Having no other *Crime*, but
 • the Endeavouring to *cultivate* a good *Understand-*
 • *ing* among Protestants, at Home and Abroad, as the
 • only *Means* under GOD, to support the Church of
 • England, and the whole Protestant Interest, against
 • the *Designs* and *Attempts* of Popery. And it is
 • not easy to conceive, why a Direction which was
 • esteemed so seasonable and necessary just before
 • the Revolution, should immediately after it, and
 • ever since, be deemed not only Useless, but De-
 • structive. In truth, no Account can be given of
 • a Prejudice so strong and sudden, and taken up
 • at so critical a Time; but, that the pursuing such
 • *Directions* after the Revolution, had too plain a
 • Tendency to strengthen a Government, which
 • Men did not like. For, to say that a *Design* in
 • itself so *Pious* and *Christian* was not to be attempt-
 • ed without *Undermining* and *Endangering* the Church
 • of England, is a Reproach which our Church has
 • not deserv'd; especially from *Their* Hands, who
 • affect to distinguish themselves by a *peculiar Zeal*
 • for its Honour.

• HOWEVER MR. CHANDLER has misre-
 presented his Lordship's Expressions, in his *Pastoral*
 Letter, to give Countenance to Sentiments in favour
 of a *Comprehension*, which I think his Lordship, as

• TILLOTSON and TENISON,

to his true Meaning and Intention at *that* Time, had not in *view*, (and therefore to have *skrewed and wrested* it to a Sense so contrary to the apparent Design of the Paragraph, was indecent and injurious to his Lordship :) Yet I must appeal to every impartial Person, of the least Understanding, whether in the Preface I have now quoted, his Lordship's Sentiments are not very clear and express, in favour of a *Comprehension*.

BUT as Mr. JOHNSON, in the four first Pages of his Letter to Mr. CHANDLER, hath represented his Lordship's Sentiments, to be different from what I have done, it may be necessary to take some notice of what he has offered; the Substance whereof is, 'That his (Mr. JOHNSON'S) Desire, ' was to rescue his Lordship's Sentiments, from so ' *injurious* a Representation, as that of *favouring* the ' Notions of a *Comprehension*.—That to *fix* upon ' his Lordship an Opinion, that the *several* Denominations of Christians agree in the Substance, *i. e.* all ' the necessary Articles of Christianity, was what ' could not with any shew of *Probability*, or even ' with tolerable *Decency*, be *imputed* to a Person of ' his Lordship's Station and Character.' And demands of Mr. CHANDLER, ' With what Truth ' then can you conclude, that in his Lordship's ' Judgment, none of the several Denominations of ' Christians can be Heretics: That his Lordship ' cannot be for *rejecting* any of the Denominations ' of Christians out of the Church of Christ, or *excluding* them the Church of *England*; or think ' Subscriptions necessary to preserve Uniformity in ' the Faith; or appear at all concerned, to promote such an Uniformity; but, on the contrary, ' to allow Variety of Opinions? These are Notions, which tho' you (Mr. CHANDLER) may

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' think

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‘ think proper to appear in defence of, yet can
 ‘ make no Impression, when *fixed* on his *Lordship* ;
 ‘ every Day of whose *Life*, is an effectual *Con-*
 ‘ *futation* of them ; and in whose *Writings*, there is
 ‘ not the *least* Hint or Footstep of them, but the *di-*
 ‘ *rect contrary*.’ — And, that his Lordship’s *Senti-*
 ‘ *ments* are ‘ by no means favourable to a Plan,
 ‘ for the *Union* of all *Christians*.

I have already admitted, that I believed the
 Bishop had no Thoughts of recommending a *Com-*
prehension, in the *Paragraph* that has occasioned the
 Dispute ; and had Mr. JOHNSON confined him-
 self to that *Passage only*, and not urged his Lordship’s
 Sentiments to be in *all* his *Writings contrary thereto*,
 it would not have concerned me.

PERHAPS he did not meet with the Bi-
 shop’s Preface ; but give me leave to say, ‘ great
 ‘ Care should have been taken, not to misrepresent
 ‘ his Lordship.—’ And he should most carefully
 have perused *all* his Lordship’s *Writings*, before he
 had affirmed *That* to be his *Lordship’s Sentiments* in
all his *Writings*, which is directly *contrary* to his
Lordship’s Sentiments in some. ‘ This is what should
 ‘ have been well weighed and considered ; and if
 ‘ it had, this Trouble would have been saved me :’
 and the severe Reflection on Mr. CHANDLER,
 in Page 3. could not have been made. And the
 Fact not being as represented, I am sorry for Mr.
 JOHNSON’s sake, to see it there.

HIS Lordship, in the *forefaid Preface*, declares,
 ‘ That it always had been an avowed Maxim with
 ‘ him, that *nothing* can *preserve* our *Succession* in the
 ‘ *Protestant Line*, but *Unanimity* : That it was a *Per-*
 ‘ *suasion* of a *long standing*, and what he had *always*
 ‘ declared and enforced in the most open and pub-
 ‘ lic manner. That the *Unanimity* his Lordship re-
 ‘ presented

presented as the surest Foundation of *Safety* to the State, is the same, that was enforced as the best Means of *Enlarging* and *Strengthening* the Church, by no less Authority than Archbishop SANCROFT, in the *Articles of Direction* sent to the Bishops and Clergy of his Province: In the XIth whereof the Archbishop exhorts them, To “ have a tender Regard for their Brethren the Protestant Dissenters; “ to visit and receive them kindly, and treat them fairly, if it may be to a full Compliance with our Church: and to join in daily fervent Prayer to the God of Peace, for an Universal Blessed Union of all Reformed Churches, both at Home and Abroad; that we might meet in one Holy Communion, and live in perfect Unity, and Godly Love.

AND then the Bishop proceeds to remark ‘ how inhumanly Archbishop SANCROFT’s two Successors, TILLOTSON and TENISON, had been treated for pursuing those *Directions*.’ And every Body knows, that the *Design* which they pursued, was the promoting a *Comprehension*; in which they Both engaged, and had it greatly at Heart.

AND his Lordship then adds, ‘ That for any to say, a *Design* in itself so Pious and Christian, was not to be attempted, without undermining and endangering the Church of England; is a Reproach which our Church has not deserved.

I apprehend therefore, his Lordship’s own Preface, is a full Answer to, and Refutation of, what Mr. JOHNSON has advanced (as he would have it thought) in Favour of his Lordship. For if his Lordship has not therein fully declared, for a Union with Dissenting Protestants, I shall so much doubt my own Understanding, as to be afraid to read again the plainest Author. But his Lordship would never recommend the *Uniting* of Heretics, with the Church of England: And consequently, I conclude, that it can

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never be his *Lordship's Sentiments*, that *Dissenting Protestants* are *Heretics*.

I think then it may with Truth be affirmed, that in his *Lordship's Judgment*, the *Dissenters* are not *Heretics*, nor to be rejected the Church of Christ, or excluded the Church of England: but are *Christians*, who agree in the *Substance*, i. e. all the *necessary Articles* of Christianity. To represent his *Lordship* in any other Light, would be very *injurious* to him.

THESE were his *Lordship's* public *Sentiments* in the Year 1706. 1715. and 1719. and I have not heard his *Lordship* has himself since disowned them; tho' Mr. JOHNSON has insinuated so much: but I hope I have rescued his *Lordship* from so foul an *Aspersion*, as to be thought an *Enemy* to a *Union* among *Protestants*; and which was necessary for me to do, as it thereby secures his *Lordship* in favour of *this* Design, tho' it should by *Accident* reconcile any *Dissenter* to our *Communion*: and I cannot desire a better Advocate.

UPON the whole, one thing is very remarkable, that as the present *Archbishop* has declared himself so great a Friend and Well-wisher to a *Comprehension*, so also did his three great Predecessors, SANCROFT, TILLOTSON, and TENISON, approve of, espouse, and recommend the *same*, as well as my good Lord of London, and his Predecessor Bishop COMPTON. I may also add *many other Bishops* and eminent *Divines* of the Church of England. And surely if so many Learned Prelates and *Divines* of our Church, have so heartily approved of, and engaged in, a *Comprehension*; I hope the Design recommended by me, which intends an Advantage to the Church *Established* only, and none at all to the *Dissenter*, but what may be *Accidental* and *Consequential*, will not be rejected from a Principle of *Fancy*, that it is done in *Favour* to *them*. Especially as I can farther with great Truth declare, that

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I am not one of their Number, but constantly join in *Communion* with the Church of *England*.

AND the only Use I intend, by the Citations made in Favour of a *Comprehension*, and my Observations thereon, is to remove any Apprehension of *Danger* to the Established Church; should our *Liturgy* by an Alteration, become more pleasing to the Dissenters, and reconcile them to our Communion. For if so many of our Bishops thought a *Comprehension* would not Prejudice, but tend to the Advantage of our Church, and the Security of the Protestant Interest; wherein can any *Detriment* to it happen, if after an Alteration made by our selves in Things *Expedient* and *Necessary*, the *Dissenters* should so well approve of our Establishment, as to join in *Communion* with us. The *Alterations* recommended by me are *such*, as I apprehend our Church ought to make, (with *Submission* it is said) was there not one *Dissenter* in *England*; for the Reasons beforementioned.

AND if the Act of *Uniformity* required an universal Conformity, and enforced it with Civil Compulsions and Penalties unless complied with: if the Design of the many Authors of our Church who writ the *London Cases*, and of others since, was to convince the mistaken *Dissenters* by Reason and Argument; in order to their joining with us, in the *same Way* of Worship and Church Communion: Can then, an *Alteration* of our *Liturgy* in Things *necessary* and *wanting Amendment*, agreeable to the Rules of Wisdom, Reason, and Prudence, and made by *lawful Authority*, be of any *ill Consequence* to our Church, should it effect, at last, what by so many *different Ways* and *Methods*, hath been *long attempted*, without Success? Or ought it to be opposed, or esteemed a Crime, to have it Completed? Surely no: It seems contrary to Reason, Christian Cha-

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Charity, and the known *Moderation* of the *Church* of *England*, to think it should.

I come now to give some Account of the *Review* attempted by me. What I have to offer in its Favour is, that I have not spared Labour or Pains, to make it as exact and perfect as I could. I have endeavoured, that the Language should be perspicuous, plain, and easy; and all must observe, that I have departed as little as possible from the Original: having in many Places only changed some Expressions, for others more clear and intelligible, and better suited to common Understandings: So that the *Foundation* still remains. — Indeed the *Collects* throughout the Year are for the most part new Composed; and which I have adapted to the Subject-matter of the *Epistle*, or *Gospel*, and sometimes both, when reducible to so small a Compass.

AND tho' did I not think, I had in some tolerable manner executed my Design, I should not have made it public; yet by so doing, I have not the Vanity to imagine the Performance perfect, or to merit an Establishment. I only beg leave to submit it as a Specimen, in hopes it may excite an Inclination in the Minds of my Superiors, whose Province and great Abilities are adequate to the Undertaking, as well to enterprize and bring it to Perfection, as after to get it Established by Lawful Authority.

COULD I have had the Assistances, which Dr. NICHOLLS informs us Dr. PATRICK had, in the *Collects* he drew up, when a Comprehension was on foot, * a BURNET, to give further Life, and Force, and Spirit to them; the exquisite Judgment of a STILLINGFLEET, to Correct; and the finishing Stroke of a TILLOTSON, to Polish over,

* *Defence of the Doctrine and Discipline of the Church of England*, pag. 118. Engl. Edit.

whatever is rough or amiss in the Composition, with his smooth Language, and easy Eloquence ; I confess such Advantages, would have tended vastly to have raised it a Reputation, and gained it Esteem. But, tho' destitute of such Helps, I hope the Attempt will not suffer, because done by a *private, unknown* Hand. If the Design itself be desirable, let not that Consideration do it Prejudice ? The first Translation of the *Bible*, an Undertaking of much greater Difficulty, was not objected to on that account, when done by Mr. TYNDAL. And as my only View and Intention is, that our Church may be more glorious, and Religion better Understood and Practised : If in my Endeavours to promote such great Ends, I have committed any Error or Mistake, the Good, Pious, and Candid will, I am sure, be favourable in their *Censure*, and convince me thereof in the Spirit of Christian Meekness. From others I do not expect it, in so kind and gentle a manner.

I have finished the Review, which I offer by way of Specimen, so far as to the End of the Communion Service ; and if this meets with Approbation, I shall attempt the same on the *Occasional Offices*.

BUT there are some Things, which I must particularly take notice of, in respect to the Alterations made by me in this *Specimen* of a Review ; and which I beg leave to recommend to the Consideration of those in Authority, whenever they in their Wisdom shall think it proper, to undertake a Thing of this Nature, in a public Way.

First, THAT as the *Psalms* were most of them composed by DAVID, and many adapted to his particular Circumstances, some Figurative, and others Prophetic, and that such are not in the least applicable to our Times, or Condition ; it is submitted, whether if there was a *Collection* made from the *whole Book*, of the most plain and easy, for
Morn-

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Morning and *Evening* Occasions ; it would not tend to raise a greater Attention in the Minds of the People, and a more serious Sense of Piety and Devotion. The *Singing Psalms* also want great Alteration.

Secondly, IF it would not be of great advantage to Religion, and the Purity of our Worship, were the *Lessons* now taken from *Leviticus*, and some other Parts of the Old Testament, exchanged for such as are of more general Use and Instruction.

Thirdly, WHETHER it would not better agree with our Saviour's Intention, to use the Lord's Prayer but once in Morning and Evening Service ; and which seems to be the Design of our first Reformers : For the *Litany* and *Communion Service* were formerly distinct Offices, used at different Hours of Prayer, and then it was no Repetition. And since they are all joined together in one Service, the *Lord's Prayer* should have been omitted in all but one ; as St. CHRYSOSTOM's Prayer is now disused in the *Morning Service* when the *Litany* is said*. And as the Repetition of the *Confession* and *Lord's Prayer* by the Charity Boys aloud, gives great Interruption to that serious Attention, which the Use of both requires ; it is pity but the Masters of such Schools, were ordered to give Direction to the contrary. I declare it always hinders my Devotion, and I have heard it complained of by many others.

Fourthly, AS the *Athanasian Creed* has been the Occasion of great Strife and Contention, and of very uncharitable Disputes among Christians, it is submitted, whether it would not be an Instance of great Wisdom, Prudence, and Charity in our Governors, was it left entirely out of the Book, or its Use confined to Cathedral Churches only, or left to the Minister's Discretion, as some Hymns and Prayers are ; and

* Dr. BENNET on the *Common Prayer*, pag. 156.

of the COMMON PRAYER. 41

and in the room thereof to read either the *Nicene* or the *Apostles Creed*.

FOR, the *Trinity* being allowed by *all* to be a *Mystery*, in the Nature of the Thing, it cannot be capable of a clear, certain, and defined Explication, as to the Metaphysical *Essence*, *Substance*, and *Property* of each Person in the *Godhead*. And yet it is attempted to be done in that *Creed*, tho' little to the Satisfaction of many Learned and Pious Persons.

MY Reasons for exchanging that *Creed* for one of the other, are :

First, BECAUSE many sound and orthodox Christians of our Church, both Clergy and Laity, have been greatly dissatisfied with it.

Secondly, IN regard the true Faith will be equally secured and preserved among us, by the Use of the *Nicene*, or *Apostles Creed*; either of which contains the Sum, Substance, and Fundamental Articles of the *Christian Faith*; as I shall presently evince from the best Authorities.

AS to the First, Mr. CHILLINGWORTH, whose Character needs no Encomium, in a Letter to Dr. SHELDON, afterwards Archbishop of *Canterbury*, printed with his Works in the Year 1719. writes thus : ' The damning Sentences in St. ATHANASIUS's Creed, (as we are made to subscribe it) are ' most false, and also in a high degree presumptuous ' and schismatical; and therefore I cannot subscribe it ' to be agreeable to the *Word of God*, seeing I believe it repugnant thereto.' And which was the principal Reason, that great and good Man, persisted not only in his Refusal to subscribe the *Thirty nine Articles* of Religion, but of accepting any Preferments in the Church, tho' often pressed to it.

AND our Learned and Orthodox Bishop TAYLOR, thus expresses himself concerning the *Athanasian Creed*; * ' If it were considered how many
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* *Liberty of Prophefying*, pag. 73, 74, 75.

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People *understand it not*, how *contrary to natural Reason it seems*, how *little the Scripture says of those Curiosities of Explication*, and how *Tradition was not clear on his side for the Article itself*, much less for those *Forms and Minutes*.—It had not been amiss if the final Judgment had been left to Jesus Christ.—And indeed, it seems to me very hard, to put *Uncharitableness* into the *Creed*; and so to make it become as an *Article of Faith*: Tho' perhaps *this very Thing was no Faith of ATHANASIUS*; who, if we may believe *AQUINAS*, made this *Manifestation of Faith*, not with a Purpose to *impose it upon others*, but with Confidence to *declare his own Belief*; and, That it was *prescribed to others*, as a *Creed*, was the Act of the *Bishops of Rome*: So he said, nay possibly it was none of his; so said the Patriarch of P. C. *MELTIUS*. And it is more than probable that he said *true*; because the *Creed* was written originally in *Latin*, which in all Reason *ATHANASIUS* did not.

AGAIN, says he, * ' There are some wise Personages consider it in all Circumstances, and think the Church had been more happy, if she had not been in some Sense constrained to alter the Simplicity of her Faith, and make it more curious and articulate; so much, that he need be a *subtle Man to understand the very Words of the new Determination*:—It is another Consideration, whether or no it might not have been determined, if with more *Simplicity*; and another yet, whether or no, since many of the *Bishops* who did believe this Thing, yet *did not like the Nicety and Curiosity of expressing it*; it had not been more agreeable to the *Practice of the Apostles*, to have made a *Determination of this Article*, by way of *Exposition of the Apostles Creed*.

AND

* Ibid. p. 59, 62.

of the COMMON PRAYER. 43

AND the great and good Archbishop TILLOTSON, in a Letter to a Right Reverend Prelate, dated from Lambeth, Octob. 23. 1694. says, 'The Account given of ATHANASIUS's Creed seems to me no way satisfactory; I wish we were well rid of it †.

AND the learned Dr. CAVE informs us, 'That * the Difficulties in this Creed, (and which was never seen till about the Year 800. near 400 Years after the Death of ATHANASIUS, nor received in the Church till so very late as about the Year 1000) have to many learned and considerate Men, seemed very great.

AND the Observations of Mr. HALES, in his Tract of Schism before referred to, are very necessary to be cited on the Occasion. Says he, † 'Were all public Forms of Service so framed, as that they admitted of no particular private Opinions, but contained only such Things in which all Christians do agree; Schisms upon Matter of Opinion, would utterly vanish. That if we considered of all the Liturgies that are, or ever have been, and removed from them whatsoever is offensive to any; the Event would be, that the public Service and Honour of GOD, would no ways suffer: That to fill public Forms with private Opinions, upon which Men differ, is the most effectual way to perpetuate Schisms unto the World's End: and that putting Things unnecessary, into the Service of the Church, was the first Beginning of all Superstition.

AND herewith agrees the learned Bishop STILLINGFLEET, || 'Were we, says he, so happy but to take off Things granted unnecessary by all, and suspected by many, and judged unlawful by some; and to make nothing the Bonds of our Communion;

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† Bp. BURNET's History of his own Time, Vol. II. p. 719.

* Histor. Literar. pag. 146.

† Tracts, pag. 182, 183.

|| Irenicum, pag. 120, 121.

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but what Christ has done, viz. one Faith, one Baptism, &c. allowing a Liberty for Matters of Indifference, — we might indeed be restored to a true primitive Lustre. — GOD will one Day convince Men, that the Union of the Church, lies more in the Unity of Faith and Affection, than in the Uniformity of doubtful Rites and Ceremonies. — And certainly the Primitive Church, that did not charge Mens Faith with such a Load of Articles, as now in these latter Ages Men are charged with, would much less burden Men with imposing doubtful Practices upon them, as the Ground of Church Communion.

AND his present Grace of Canterbury; * It has never gone well with the Church of Christ, since Men have been so narrow-spirited, as to mix the Controversies of Faith with their public Forms of Worship; and having made their Liturgies, instead of being Offices of Devotion to GOD, become Tests and Censures of the Opinions of their Brethren. But yet when all is done, the Truths of Christianity must not be sacrificed to the Peace of Christians; nor the Honour of GOD be given up, to keep up Unity and Communion with one another.

AND that an Exchange of ATHANASIUS'S Creed for the Apostles or Nicene, will not be sacrificing the Truths of Christianity to the Peace of Christians, or giving up the Honour of GOD for the sake of Unity, will appear from my second Reason for such an Exchange, viz. because the Apostles and Nicene Creed, one or other of which is proposed to be substituted in its Place, do contain the Sum, Substance, and Fundamental Articles of the Christian Faith. And if I demonstrate it of the Apostles Creed, it will be, I presume, sufficient, as the Nicene is yet more express, full, and comprehensive.

I

of the COMMON PRAYER. 45

I begin then with Mr. CHILLINGWORTH; in his Answer to the Author of *Charity Maintained*, he says, * ‘ That which you have spoken, tho’ you are loth to speak out, either signifies nothing at all, or that which I and Dr. POTTER affirm, viz. That the *Apostles Creed* contains all those *Points of Belief*, which were by GOD’s Command of *Necessity* to be *preached to all*, and *believed by all*.’—Again, † ‘ Let any Man read the ancient and modern Doctors, with any tolerable Indifference, and he shall find, they say plainly, that all *Points of Faith necessary* to be particularly *believed*, are explicitly *contained* in the *Creed* :’ and quotes several Authorities to the same Purpose. ‘ And, says he, || I believe that the *Apostles Creed*, is a perfect Summary of the *Fundamentals* of the *Christian Faith*.

WITH Mr. CHILLINGWORTH also agrees Bishop TAYLOR. Says he, ‡ ‘ There is a Class of *necessary Articles*, and that is the *Apostles Creed*, which TERTULLIAN calls the *Rule of Faith*.’—Again, ** ‘ The *Apostles*, or the holy Men their Contemporaries and Disciples, composed a *Creed*, to be a *Rule of Faith* to all Christians ; as appears in IRENÆUS, TERTULLIAN, St. CYPRIAN, St. AUSTIN, RUFFINUS, and divers others : *which Creed*, unless it had contained all the true Object of *Faith*, and the *Foundation of Religion*, it cannot be imagined to *what purpose* it should serve. And that it was so esteemed by the whole Church of GOD in all Ages, appears in this ; That since *Faith* is a *necessary Predisposition* to *Baptism*, in all Persons capable of the Use of Reason, all *Catechumens* in the *Latin Church*,
‘ coming

* *Religion of Protest.* pag. 156.

† *Ibid.* p. 157.

|| *Ibid.* p. 158.

‡ *Second Visitation Sermon*, on *Titus* ii. 7.

** *Liberty of Prophecyng*, p. 11.

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coming to *Baptism*, were Interrogated concerning
 their *Faith*, and gave *Satisfaction* in the *Recitation*
 of this *Creed*. — Now * if more were necessary
 than the *Articles* of the *Creed*, I demand why it
 was made the *Characteristic Note* of a *Christian* from
 an *Heretic*, or a *Jew*, or an *Infidel*? Or to what
 purpose was it *Composed*? Or, if this was intended
 as sufficient, did the *Apostles* or those *Churches*
 which they founded, know any thing else to be
 necessary? If they did not, then either nothing more
 is necessary, (I speak of Matters of mere *Belief*)
 or they did not know all the *Will* of the *LORD*,
 and so were unfit *Dispensers* of the *Mystery* of the
 Kingdom: Or if they did know more was necessary,
 and yet would not insert it, they did an *Act* of
 public Notice, and consigned it to all Ages of the
 Church, to no Purpose. But, if this was sufficient
 to bring Men to Heaven then, why not now? If the
 Apostles admitted all to their *Communion* that believed
 this *Creed*, why shall we exclude any, that pre-
 serve the same intire? Why is not our *Faith* of
 these *Articles*, of as much *Efficacy*, for bringing us
 to Heaven, as it was in the *Churches Apostolical*?
 and — † can any Man say and justify, that the
 Apostles did deny *Communion* to any Man, that be-
 lieved the *Apostles Creed*, and lived a good Life?
 And dare any Man tax that Proceeding of *Remiss-*
ness and *Indifferency* in Religion?

AND Bishop PEARSON on the *Creed*, || says,
 That the *Creed*, without controversy, is a brief
 Comprehension of the *Objects* of our *Christian Faith*;
 and is generally taken to contain all Things neces-
 sary to be Believed.

THE Church of *England* also, declares the same
 in her *Catechism*; for one of the *Answers* to the *Ques-*
tion, of what the *Infants Sureties* promised in their
 Name,

* Ibid. p. 14.

|| Preface to the Reader.

† Page 77.

of the COMMON PRAYER. 47

Name, is, That they should believe all the Articles of the Christian Faith; and such Articles of their Belief is required presently after to be expressed, which is done in the Words of the Apostles Creed. A most evident Demonstration, that our Church believes the Apostles Creed, to contain all the Articles of the Christian Faith. And it is observable, that she requires no other Confession of Faith, either in the Office of Baptism, or Visitation of the Sick.

AND agreeable hereto, are the Sentiments of several Learned Expositors on the Church Catechism. The present Archbishop of Canterbury thus expresses himself: Says he, * ' For the Sake of Those, who either want Ability to read, or Capacity to judge what is most necessary, (in Point of Faith) to be known and professed by them; the Church has from the Beginning, collected it into a short Summary.' And his Answer to his own Question, What that Summary is, which comprehends the most necessary Articles of our Christian Faith? is made in these Words; ' It is commonly called the Apostles Creed: not that the Apostles themselves composed it; (at least not in the very Form in which we now have it :) but because it seems to come the nearest of any to the Apostles Times, and does with the greatest Simplicity of Expression, comprehend a short Summary of the Apostles Doctrine.

TO the like Purpose writes Bishop BEVERIDGE; ' In the Creed, says he, || are all the Fundamental Articles of the Christian Faith, briefly contained.' And Dr. HOLE, on the Church Catechism, † says, ' That by the Articles of the Christian Faith, are meant, the Prime and Fundamental Truths of Revelation, necessary to be known in order to Salvation:— which weighty and substantial Truths, the

* Exposition of the Church Catechism, pag. 40.

|| On the Catechism, p. 16. † Page 102.

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the Knowledge whereof is *necessary* to the Happiness of our Souls ; being dispersed up and down in the Gospel, are briefly summed up, in that excellent *Summary* the *Apostles Creed*.* And the Learned Mr. OSTERVALD declares, † † That the *Apostles Creed*, is a Collection and Abridgment of the principal Articles of the Christian Faith, and where we find *those Things* that Christians ought to *believe*.

AND Dr. BENNET says, † † That Creed which is commonly called the *Apostles Creed*, or Summary of that Doctrine which was always professed by the Members of the Christian Church,—is *necessary* for every Person to *believe*, because the *Articles thereof do contain all the principal Points* of the *Faith*, upon which, as upon a Foundation, a Religious Practice is Built.† And my Lord KING, in his *Critical History of the Creed*, after having shewn the Respect and Reverence the Ancients paid to it, then calls it, † † the *Standard and Basis* of the *Christian Faith*.

THAT therefore the *Apostles Creed*, contains the *necessary Articles* of *Faith*, I hope is fully *Demonstrated*, beyond the Possibility of Cavil or Denial : and to prove a Point so essential to my Argument as that is, in order to have ATHANASIUS's *Creed* Exchanged for the *Apostles* or *Nicene*, will to the Curious, Serious, and Impartial, be a sufficient Excuse for enlarging so particularly.

I now proceed to give some Account of the *Alterations* made by me in the *Communion Service*, and which may require Notice : The Reasons I shall offer for that purpose will, I hope, be satisfactory ; especially as the Church of *England*, and the most noted Authors of her *Communion*, agree with me therein.

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* *Principles of Religion*, translated by Dr. STANHOPE, p. 40.

† On the *Common Prayer*, p. 57. † Page 43.

of the COMMON PRAYER. 49

ONE essential Distinction, between Protestants, and those of the Church of *Rome*, is the Doctrine of *Transubstantiation*, and the *Real, Corporal Presence* of Christ, in the Lord's Supper; Embraced by the latter, contrary to Scripture, Truth, and Reason; and equally disbelieved and rejected by the former.

I thought it therefore highly necessary, to make use of such Expressions, in the *Communion Service*, as might give the least Countenance, for any to imagine the Church of *England* believed the one or other: It being contrary to her *Articles*, her own Declaration, and the express Sentiments of her most eminent Bishops and Divines. And I was the rather induced thereto, from the following Passages of Mr. HUDDLESTON, who, it seems, lately Renounced the Errors of the Church of *Rome*. His Words are:

‘AS* we read in the Ninth Century, the Church divided betwixt the Opinions of PASHASIUS and RATRAMNE, (whom some call BERTRAM) while the Controversy was not about the *Real Presence*, but about the *Terms* made use of to express it; so, we may say, the Church of *Rome* and Church of *England*, are divided at present, not about the *Real Presence*, (for the Church of *England*, in its *Catechism*, owns the Body and Blood of Christ, to be verily and indeed taken and received by the Faithful) but about the Words to express the manner how it is there.’—

Again, ‘That JEREMY, Patriarch of *Constantinople*, did not censure the Doctrine of the Church of *England*, in the Point of the *Real Presence*.’

And then he makes Dr. HAMMOND say, † ‘That the Fathers acknowledged the Bread and Wine to be changed after an ineffable manner. (*Practical Catechism*, Lib. 6. §. 4.) and that ‘They

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‘are

* *Divine Truths Vindicated*, p. 124.

† *Ibid.* p. 126, 127, 128.

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are changed from common Bread and Wine ;
(on *Matt. xxvi. 26.*) and after adds :

THESE Things, and the Ways that the
Roman Catholick Polemic Writers explain their
Transubstantiation by, being considered, I cannot
but think the *Dispute* is chiefly about *Words*. — If
so, were it not much better to lay aside the *Word*
Transubstantiation, and sit down with the Doctrine
of the Universal Church, and affect no more
Knowledge than what the Apostles and Primitive
Ages deliver'd to us? The Confession of *Augsb.*
says, *We believe, that by a secret and incompre-*
hensible Virtue, Christ nourishes us, and enlivens us
with the Substance of his Body: and is not this
ENOUGH?

HERE are some Things very astonishing.
What! does the Church of *England* believe the *Real*
Presence, and the Writers of the Church of *Rome* ex-
plain their Sentiments of *Transubstantiation* so agree-
ably to our Church, as that the *Dispute* is only about
Words? And will laying aside the *Word* *Transub-*
stantiation, for the *Substance of his Body*, by which
we are to be *nourished* and *enlivened*, be ENOUGH to
express the Doctrine of the *Universal Church*, as to
their and our Notions of *Transubstantiation*? Is the
Thing to be believed, and only the *Word* exchanged
for others not so hard to pronounce, but equally hard
to digest, by sincere Protestants? Surely, not
ENOUGH.

INDEED it may be ENOUGH to awaken the
Minds of all sincere Members of the Church of *Eng-*
land; and excite in them a watchful Eye over such
Converts, as will in a public manner Represent her
Doctrine, contrary to her declared Sentiments; but
will never be ENOUGH for them to believe the fal-
lacious Representation. It may be ENOUGH to Re-
commend, by gradual Steps, that fundamental Po-
pish Error of *Transubstantiation*, in a new dress, the
more

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more easily, and no less effectually, to *Reconcile Protestants*, to the *Communion* of *that* Corrupt Church: But to the Judicious and Discerning, it will never, I hope, by GOD'S Providence, be ENOUGH for them to Receive and Entertain. But rather, since an ill Use is made of some Expressions in our *Catechism* and *Liturgy*, it should be ENOUGH to raise a hearty Desire in all of our Church, to have such Alterations made therein, as might clear up any supposed Difficulty, and render her Doctrine more plain and express, and in all Parts consistent with her *Articles* and *Declarations*.

BUT I proceed to prove from the best Authorities, that our Church does not believe the Doctrine of *Transubstantiation*, or *Real Presence*; as well in Justification of the *Alteration* I have made, as to vindicate her from Mr. HUDDLESTON'S Asper-sion; on account of which, it may be proper to begin with Dr. HAMMOND.

Says he, * *This is my Body*, is a Form of Speech substituted instead of the Paschal Form; *This is the Bread of Affliction, which our Fathers ate in Egypt*; or, *This is the unleavened Bread, &c.* or, *This is the Passover*: not that it is that very Identical Bread, which they then ate; but that it is the Celebration of that *Anniversary Feast*, which was then instituted.— His † *Body is in Heaven*, and there to be contained till the Day of Restitution of all Things; and is not corporally brought down in every Sacrament, either to be joined locally with the Elements, or for the Elements to be changed into it.— Again, ‡ GOD bestows the Body and Blood of CHRIST upon us, not by sending it down locally for our Bodies to feed on; but really for our Souls to be strengthened and refreshed by it:— || and consequently exhibits, makes over,

H 2

reaches

* *Pract. Catech.* Oct. Edit. pag. 402.

† Page 401.

‡ P. 414.

|| P. 415.

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‘ reaches out unto us all the Benefits thereof, all the
 ‘ Advantages that flow to us from the Death of
 ‘ *Christ*.’ What the Doctor says of the ancient
 Fathers is, * ‘ That many of them conceived very
 ‘ high Things of this Sacrament, and acknowledg-
 ‘ ed the Bread and Wine to be *changed*, and to be-
 ‘ come other than they were; but *not so* as to be
 ‘ *Transubstantiate* into the *Body* and *Blood* of *Christ*,
 ‘ to *depart* from their *own Substance*, or *Figure*, or
 ‘ *Form*, or to *cease* to be *Bread* and *Wine* by that
 ‘ Change: and that the Faithful do receive the *Bo-*
 ‘ *dy* and *Blood* of *Christ* in the Sacrament, (which
 ‘ implies not any *Corporal Presence* of *Christ* on the
 ‘ Table, or in the Elements) but *God’s* communi-
 ‘ cating the *crucified Saviour*, (who is in *Heaven* *Bo-*
 ‘ *dily*, and no where else) to us *Sinners* on the *Earth*,
 ‘ but this *Mystically*, and after an *ineffable Manner*.

IT was too much against Mr. HUDDLESTON’S
 Doctrine of the *Real Presence*, for him to quote the
 whole Sentence. He has also done the Doctor the
 same Injustice as to his Comment on *Matt. xxvi. 26*.
 The whole Passage referred to, is; ‘ As for the
 ‘ Elements in this Sacrament, *Bread* and *Wine*, tho’
 ‘ by the Offering them to *God*, then by the
 ‘ Priest’s Consecration, Benediction, calling upon
 ‘ *God* over them, *They* become *God’s*; and so
 ‘ are called the *Lord’s Supper*, in opposition to every
 ‘ Man’s own Supper; and so are changed from
 ‘ common Bread and Wine; yet *not so* as to *depart*
 ‘ from their *own Nature*, or to be *really converted*
 ‘ into the *Body* and *Blood* of *Christ*, save only in a
 ‘ *spiritual Sense*.— According to THEODOR. the
 ‘ Symbols of our *Lord’s Body* and *Blood*, after the
 ‘ Prayer of Consecration, are *changed* and become
 ‘ *other*, but depart not from their own Nature, for
 ‘ they *remain* in their former *Essence*, and *Figure*,
 ‘ and

* Ibid. p. 402.

and Shape, and are visible and sensible, *such as before they were.*

AND what can be urged stronger against the *Real Corporal Presence*, and appear more in Favour of Spiritual Reception only, than what Dr. HAMMOND in both Places asserts?

TO the same Purpose does the *Church of England* Declare her Sentiments, at the End of the *Communion Service*; 'The Sacramental *Bread and Wine* still remain in their very natural Substances, and therefore may not be *adored*, (for that were *Idolatry*, to be abhorred of all faithful Christians;) and the *natural Body and Blood* of our Saviour *Christ* are in Heaven, and not here; it being against the Truth of *Christ's* natural Body, to be at one time in more Places than one.

AND the xxviiith Article of Religion says, 'That *Transubstantiation* (or the *Change* of the Substance of Bread and Wine) in the Supper of our LORD, cannot be proved by Holy Writ; but it is repugnant to the plain Words of Scripture, overthroweth the Nature of the Sacrament, and hath given occasion to many Superstitions.—The *Body* of *CHRIST* is given, taken, and eaten in the Supper, only after an Heavenly and Spiritual Manner; and the Mean whereby the *Body* of *CHRIST* is received and eaten in the Supper, is *Faith*.

AND as a learned Writer judiciously observes, 'The * *Bread and Wine* are not themselves literally the *Body and Blood of Christ*; but the *inward Thing* signified by those *outward Symbols*, is the *Body and Blood of Christ*: just as in the Sacrament of *Baptism*, the being immersed in *Water*, is not itself the *Death and Burial of Christ*, but only an *outward Sign*; the *inward Thing* signified whereby is, the being buried with *Christ* in his *Death*. And the

Body

* Dr. CLARKE'S XVII Sermons, p. 275.

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‘ *Body and Blood of Christ, is verily and indeed taken and*
‘ *received by the Faithful in the Lord’s Supper; just*
‘ *in the same manner, as Persons Baptized, do ve-*
‘ *riily and indeed die, and are buried with Christ. No*
‘ *Man was ever so absurd, as to understand the one*
‘ *literally; and there is no more Reason to under-*
‘ *stand the other so: But by Both Men are intitled,*
‘ *if they be worthy Receivers, to the Spiritual Be-*
‘ *nefits purchased by Christ’s Death.*

AND tho’ the Observation of Dr. CLARKE, is a sufficient Justification of our *Catechism*, from either Expressing or Injoining a Belief of the *Real Corporal Presence*; yet I hope to see the *Expression changed*, to prevent the *ill Use* that is made thereof, by designing Persons, of the *Romish Perswasion*.

MY next Authority is Mr. HALES, from whom I must beg leave to transcribe some Pages; he being a most Judicious and Excellent Writer of the Church of *England*, and one who has fully enlarged on the Point in Hand: and for which Reason, I shall be more brief in my other Quotations.

SPEAKING of the Doctrine of the *Reformed Churches*, and that of *Rome*, concerning the *Presence of Christ* in the Eucharist, he thus expresses himself: * ‘ The first Mistake common to Both is, that they ground themselves much upon the *Words* of Consecration, as they are called; and suppose, that upon the pronouncing of those Words, something befalls that Action, which otherwise would not; and that without those Words, the Action were lame. I must confess my Ignorance. I find no ground for the Necessity of this Doing. Our Saviour instituting that holy Ceremony, commands us to do what he did, leaves no Precept of saying any Words; neither will it be made appear, that either the Blessed Apostles, or Primitive Christians, had any such Custom: nay, the contrary

* Tracts, Duod. printed 1721. pag. 41, to 57.

trary will be made probably to appear, out of some of the antientest Writings of the Church's Ceremonials. Our Saviour indeed used the Words; but it was to express what his Meaning was: Had he barely acted the Thing, without expressing himself by some such Form of Words, we could never have known what it was He did. But what Necessity is there of now so doing? For when the Congregation is met together, to the Breaking of Bread, and Prayer, and see Bread and Wine upon the Communion Table, is there any Man can doubt of the Meaning of it, although the Canon be not read? It was the farther *solemnizing* and *beautifying* that Holy Action, which brought the Canon in; and not an Opinion of adding any thing to the Substance of the Action. For, that the Words were used by our Saviour, to work any thing upon the Bread and Wine, can never, out of Scripture or Reason, be deduced; and beyond these two, I have no ground for my Religion, neither in Substance nor in Ceremony. The main Foundation that upholds the Necessity of this Form of Action now in use, is Church-Custom, and Church-Error.

TO the Perfection of a Sacrament or Holy Mystery, it is sufficient, that one Thing be done, whereby another is signified, tho' nothing be said at all. The ancient Sacrifices of the *Jews*, whether Weekly, Monthly, or Yearly, their Passover, their sitting in Booths, &c. these were all Sacraments: yet we find not any sacred Forms of Words used by the Priests or People, in the Execution of them.

TO sum up that which we have to say in this Point: The calling upon the Words of Consecration in the Eucharist, is too weakly founded to be made Argumentative; for the *Action* is perfect, whether those Words be used or forborn: and in truth

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truth, to speak my Opinion, I see no great harm
 could ensue, were they quite omitted. Certainly
 thus much Good would follow, that some Part
 (tho' not a little one) of the *Superstition* that ad-
 heres to that Action, by reason of an ungrounded
 Conceit, of the Necessity and Force of the Words
 in it, would forthwith peel off, and fall away. I
 would not have any understand me so, as if I
 would prescribe for, or desire the Disuse of the
 Words: only two Things I would commend:
 1. That the Use of the Canon is a Thing indiffe-
 rent: and, 2. That in this Knack of making Sa-
 craments, Christians have taken a greater Liberty
 than they can well justify. 1. In forging Sacra-
 ments, more than GOD, for ought doth, or ever
 can appear, did ever intend. And, 2. In add-
 ing to the Sacraments instituted of GOD, many
 Formalities and Ceremonial Circumstances, upon
 no Warrant but their own; which Circumstances,
 by long use, begat in the Minds of Men a Con-
 ceit, that they were Essential Parts of *That*, to
 which indeed they were but Appendant.

THUS much for the first common Mistake:
 the second is worse than It.

THESE Words, that the Bread and Wine
 after Consecration, are *truly and really the Body of*
Christ; howsoever they are supplied and allayed
 with the Words, *not after a Carnal, but a Spiritual*
Manner; yet still remain too crude and raw, and
 betray the Speaker for a *Lutheran* at least, if not
 for a *Favourer* of the Church of Rome: For as for
 that Phrase of a *Spiritual Manner*, which seems to
 give Season and Moderation to that Conclusion, it
 can yield but small Relief. For first, to say the
Flesh of *Christ* is in the Bread, but not after a *Car-*
nal Manner, is but the same Nonsense which the
 Divines of Rome put upon us, on the like Occa-
 sion; when telling us, that the Blood of *Christ* is
 really

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really sacrificed and shed in the Sacrament, they add, by way of Gloss, that it is done *incruente*, *unbloodily*. By the like Analogy they may tell us, if they please, that the *Body* of *Christ* is there incorporated *unbodily*; *Flesh* not carnally, may pass the Press jointly, the next Edition of the Book of *Bulls*.

THO' I know no Protestant that teacheth, the Common Bread, after the Word spoken, is really made the Body of Christ; yet out of some Protestant Writings is Occasion given to err: for generally the Reformed Divines do falsely report that Holy Action; whether you regard the Essence or Use thereof.

FOR first, if in regard of the Essence, some Protestants of note say, That the Words of Consecration are not a mere Trope: From hence it must needs follow, that in some Sense they must needs be taken literally; which is enough to plead Authority for Error. But that which they preach concerning a Real Presence and Participation of Christ's Body in the Sacrament, they expound, not by a Supposal, that the Bread becomes *God's Body*; but that, together with the Sacramental Elements, there is conveyed into the Soul of the worthy Receiver, the very Body and Blood of *God*; but after a secret, ineffable, and wonderful manner. From hence, as I take it, have proceeded those *crude Speeches* of the Learned of the Reformed Parts, some dead, some living; wherein they take upon them to assure the Divines of *Rome*, that we acknowledge a *Real Presence* as well as they: but for the Manner how, *con*, or *trans*, or *sub*, or *in*, we play the Sceptics, and determine not.

THIS Conceit, besides the *Falshood* of it, is a mere *Novelty*; neither is it to be found in the Books of any of the Ancients, till MARTIN BU-

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‘ CER arose. He, out of an unseasonable Bashfulness, and Fear to seem to recede too far from the Church of *Rome*, taught to the Purpose now related, concerning the Doctrine of *Christ's Presence* in the Sacrament: and from him it descended into the Writings of CALVIN and BEZA; whose Authority have well near spread it over the Face of the Reformed Churches.

‘ THIS is an *Error* which, as I said, touches the Essence of that Holy Action: But there are many now which touch the End and Use of it, which are practised by the Reformed Parts:— For we make it an Arbitration of Civil Businesses, and employ it in ending Controversies; * and for Confirmation of what we say or do, we commonly promise to take the Sacrament.

‘ WE teach, that it *confirms* our Faith in *Christ*; whereas indeed, the Receiving of it is a Sign of Faith *confirmed*; and Men come to it, to testify that they *do* believe, not to procure that they *may* believe: For if a Man doubt of the Truth of Christianity, think you that his Scruples could be removed upon the Receiving of the Sacrament? I would it were so: we should not have so many doubting Christians, who yet receive the Sacrament oft enough. We teach it to be *Viaticum Morientium*; whereby we abuse many distressed Consciences and sick Bodies, who seek for Comfort there, and finding it not, conclude from thence (I speak what I know) some Defect in the Faith.

‘ THE Participation of this Sacrament to sick and weak Persons, what unseemly Events hath it occasioned? The bringing up the Elements, upon the Receipt of them, to the Interruption of the Action.

‘ NOW

‘ N. B. The Act of Parliament which makes it to be used as a Qualification for *Places*, was not then in Being, so could not be observed by him.

‘ NOW all these Mistakes and Errors, have risen upon some ungrounded and fond Practices, crept long since (God knows how) into the Church; and as yet not sufficiently purged out. The main fundamental Fallacy whence these Abuses sprung, was from a Fancy of long subsistence in the Churches, that in the *Communion* there is something given, besides Bread and Wine; of which the Numerality given, Men have not yet agreed.

‘ SOME say, it is *the Body* of God, into which the *Bread* is Transubstantiated; some say, it is the *same Body*, with which the Bread is Consubstantiated; some, that the Bread remaining *what it was*, there passes with it to the Soul, the *Real Body* of God, in a secret, unknown Manner; some, that a further Degree of *Faith* is supplied us; others, that some Degree of God’s *Grace*, whatever it be, is Exhibited, which otherwise would be wanting: All which Conceits must needs fall out (as having no other Ground but Conjecture) but weakly founded. To settle you therefore in your Judgment both of the Thing itself, and of the true Use of it, I will commend to your Consideration these few Propositions.

‘ *First*, IN the *Communion* there is *nothing given but Bread and Wine*.

‘ *Secondly*, THE Bread and Wine are *Signs* indeed, but not of any thing there Exhibited; but of somewhat given long since, even of Christ given for us upon the Cross.

‘ *Thirdly*, JESUS CHRIST is eaten at the Communion Table in no Sense; neither *Spiritually*, by Virtue of any thing done there, nor *Really*; neither Metaphorically, nor Literally. Indeed that which is eaten, (I mean the Bread) is called *Christ* by a Metaphor; but it is eaten truly and properly, *Bread*.

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‘ *Fourthly*, THE Spiritual eating of *Christ*, is
 ‘ common to all Places, as well as the *Lord’s Table*.
 ‘ *LAST* of all, The Uses and Ends of the
 ‘ *Lord’s Supper*, can be no more than such as are
 ‘ mentioned in the Scriptures; and they are but
 ‘ *Two*.

‘ I. THE Commemoration of the *Death* and *Passion* of the *Son of God*; specified by Himself, at the Institution of the Sacrament.

‘ II. TO testify our *Union* with *Christ*, and *Communion* one with another; Which End *St. PAUL* hath taught us.

MUCH to the same Purpose writes Mr. *LESLIE*, the Nonjuror: * ‘ *Christ* said, *This is my Body*; but as to the Manner or Means how it was so, he said not a Word: whether only Sacramentally, Figuratively, or Symbolically: Or, on the other hand, whether Substantially, Consubstantially, or Transubstantially. These are *Inventions* of our own, from our *poor Philosophy*! And yet about these is our whole Dispute.— Had we kept to the Words of Institution, as *Christ* left them, and gone no farther, there might have been various Opinions in the Schools, concerning the *Manner* of the *Presence* of *Christ* in the Sacrament; — but it had never broke the *Communion* of the Church, if it had not been adopted into an *Article of Faith*, and made a Condition of Communion: and now we must dispute it. Tho’ it’s strange we should: For our Saviour was then fulfilling a Type of himself, which was the *Passover*; and He kept to the same Phrase, or Form of Words, which was customary with the *Jews* in their Celebration of it; only putting Himself in the room of his Type: as instead of, *This is the Paschal Lamb, which was slain*

* Case stated between the Church of Rome, and Church of England, pag. 141.

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‘ slain for us in Egypt; He said, *This is my Body,*
‘ *which is given for you.* And when MOSES sprin-
‘ kled the Blood, it was with this Form of Words;
‘ *This is the Blood of the Testament,* which GOD
‘ hath enjoined unto you, *Heb. ix. 10.* Instead of
‘ which Words in the Old Testament, *Christ said,*
‘ *This is my Blood of the New Testament.* In which
‘ Words there is no Difficulty at all; for no Mortal
‘ ever understood these Words of MOSES in a Tran-
‘ substantial Sense: and why should they the same
‘ Words, when *Christ spoke* them, following the very
‘ Form of the Words of MOSES? Again, if all
‘ the Benefits of the Death of Christ be conveyed
‘ to us in this Sacrament, by a Figurative and Sym-
‘ bolical Representation of his Body and Blood, and
‘ that it be so instituted for this End; it is to all
‘ Intents and Purposes as beneficial to us, as if we
‘ had eat the Flesh of Christ off his Bones, or drank
‘ the very Blood that came out of his Side; which
‘ is abhorrent to think: and to avoid which, the
‘ Papists call this an *Unbloody Sacrifice.* But how is
‘ it Unbloody, if it be *real* Blood, even the self-
‘ same Blood that was shed upon the Cross? —
‘ Again, There is not one Man in the *Romish* Com-
‘ munion, but must own that the Words of Insti-
‘ tution are Figurative: for Example, *This Cup is*
‘ *the New Testament in my Blood, which is shed for*
‘ *you,* Luke xxii. 20. Here is first, the Cup for the
‘ Wine, by a *Metonymie*, called *Continens pro Con-*
‘ *tento.* Then the Cup being the *New Testament,* I
‘ suppose will be allowed another Figure. And it
‘ is another to say, *which is shed, for which shall be*
‘ *shed;* for his Blood was not then shed. — But to
‘ shew the Words were Figurative, and that the
‘ Elements did not lose their Nature by the Conse-
‘ cration, they are called by their own Names after
‘ the Consecration; as the Wine is called the *Fruit*
‘ of

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‘ of the *Vine*, after the Consecration : * And it is
 ‘ called *Bread* which they eat in the Sacrament ;
 ‘ and we are called *Bread*, because we partake of
 ‘ that Bread. We are *Bread*, by the same Figure
 ‘ that Bread is *Flesh*.

A N D the present Archbishop of † *Canterbury*,
 Expresses himself thus : Says he, ‘ Are the *Body*
 ‘ and *Blood* of *Christ*, really distributed to every
 ‘ Communicant, in this Sacrament ? ’ His An-
 ‘ swer is, ‘ No ; they are not. That which is given
 ‘ by the Priest to the Communicant is, as to its Na-
 ‘ ture, the same after Consecration, that it was before,
 ‘ viz. Bread and Wine : only altered as to its Use
 ‘ and Signification : and becomes the Body and Blood
 ‘ of Christ to the Faithful, as it intitles him to a
 ‘ Part in the Sacrifice of his Death, and to the Be-
 ‘ nefits thereby procured to all his Faithful and
 ‘ Obedient Servants. ’ And on another Occasion
 he says ; ‡ ‘ The *Elements* are not altered ; they
 ‘ continue not only after Consecration, but in the very
 ‘ Receiving of them, the same they were before,
 ‘ Bread and Wine, without any Bodily Substance be-
 ‘ sides, either Veiled under those Appearances, or
 ‘ Received together with them.

A N D agreeably hereto writes the late good Bi-
 shop of *Ely*, Dr. FLEETWOOD : ¶ ‘ The Real
 ‘ Presence maintained by the Church of *England*, is
 ‘ not the Presence of *Christ's* Natural Body, but of
 ‘ his Spiritual and Mystical one. — She knows no
 ‘ Bodily Presence ; nor any Change of the Bread and
 ‘ Wine into the natural Body and Blood of Christ :
 ‘ and therefore in the first Exhortation of the Com-
 ‘ munion Service, tells us, That God did not only give
 ‘ his Son *Jesus Christ* to die for us, but also to be our Spiritual
 ‘ Food

* Matt. xxvi. 29. Mark xiv. 25. 1 Cor. xvii. 11, 26, 27, 28.

† On the Church Catechism, pag. 163.

‡ Vol. of Sermons, pag. 291.

¶ Reasonable Communicant, pag. 14, 15, 18.

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‘ *Food and Sustenance in that holy Sacrament— To*
 ‘ *say, the Bread and Wine, after Consecration, be-*
 ‘ *come the true Natural Body and Blood of Christ, is*
 ‘ *to destroy the very Nature of the Sacrament, and*
 ‘ *to make the Sign to be the Thing signified. For if*
 ‘ *the Bread and Wine be substantially changed into*
 ‘ *the Body and Blood of Christ, then is the Sign*
 ‘ *lost, because there is no Bread and Wine remain-*
 ‘ *ing: which is not only contrary to Sense, but to*
 ‘ *the Nature of a Sacrament. As therefore in the*
 ‘ *Sacrament of Baptism, the Water remains still*
 ‘ *true and natural Water, after its Sanctification to*
 ‘ *the mystical Washing away of Sin; so do the*
 ‘ *Creatures of Bread and Wine, remain still true and*
 ‘ *natural Bread and Wine, after the Consecration of*
 ‘ *them, to the End and Use appointed by Christ*
 ‘ *our Saviour.*

AND so writes Bishop PATRICK, * ‘ *The*
 ‘ *Bread and Wine remain Bread and Wine after the*
 ‘ *sanctifying them; they are Bread and Wine in their*
 ‘ *Substance, and the Body and Blood of Christ in*
 ‘ *the Spiritual Use to which they are appointed.*

IT would be endless to produce all the Authori-
 ties I could name, that agree with those already men-
 tioned: If any are desirous to consider the Argu-
 ment more fully, let me refer them to Archbishop
 TILLOTSON and Bishop COSENS Treatises of
Transubstantiation, and Bishop BURNET’s *Exposition*
 of the xxviiith Article of *Religion*. But permit
 me to add the Words of Dr. CLARKE on the *Church*
Catechism: † ‘ *Had not the Church of Rome, by*
 ‘ *a prodigious and incredible Superstition, taught,*
 ‘ *that the Bread and Wine were changed into the*
 ‘ *Substance of the Body and Blood of Christ; I sup-*
 ‘ *pose it would never, upon Reading the Words of*
 ‘ *the Institution, have entred into the Imagination*
 ‘ *of any Person in his Senses, that they were to be*
 ‘ *under-*

* *Christian Sacrifice*, p. 57.

† *Pag. 309.*

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understood otherwise than Figuratively ; any more than *Christ* styling himself the *Door*, the *Vine*, or the like : which Passages no Man ever misunderstood ; and yet the *Manner of Expression* is the very same, as when he said, *This is my Body*. But when once Men give themselves up to follow blindly and implicitly *Blind Guides*, or which is still worse, *Guides*, that are *not Blind* ; there can nothing be invented so *absurd*, nothing so *Idolatrous*, nothing so *profane*, but may by a *strong Delusion*, be made a necessary and fundamental Part of Religion.

I hope then I have sufficiently vindicated, my adding the Words of *Bread* and *Wine* after *Consecration*, when the same is distributed to the Communicants ; and which gave Occasion to this large Digression. It will not, I presume, be tedious to such as would know the present Sentiments of the Church of *England* on this Point ; or to those who desire a more full Explication of this Doctrine.

AND as to the *Real Presence*, after a diligent and unprejudiced Inquiry into its true meaning, I must declare the Result thereof to be, that it is a *Doctrine* which appears to me as *difficult* to be understood as *Transubstantiation* ; and however *artfully dressed* out in *other Words*, it is *one* and the *same Thing*.

FOR our Saviour, as to his Divinity, is every where present ; but the Term used to express it by, is the same as to GOD the Father, viz. *Omnipresence*, and *not Real Presence*. And if no more is meant by the Expression, the Dispute is only about Words. However, then a Reason will be wanting, why the Term *Real Presence*, in that Sense, and *not Omnipresence*, should be applied singularly to the *Sacrament*, and yet not used so in any other Part of *Divine Worship* ? If the *Real Presence* of *Christ* in the *Sacrament*, is in any other Sense than as GOD, it can only be Corporally, as to his *Body* : for the

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Real Presence of any one is, according to the common Rules of Speech, one that is truly and really present at such a Time and Place. And can there be any medium between the Divine and Corporal Presence of Christ? If not, and that he is more than as to his Divine Nature present at the Sacrament; *then* there is no *Difference between Transubstantiation and the Real Presence*: Which are Notions most absurd and abominable, contrary to Scripture, Truth, Reason, and our Senses.

THE Lord's Supper was most certainly instituted, that we might keep in Remembrance the great Love of our Blessed Saviour, in Dying for us: and Bread and Wine were appointed, to be used, as *Emblems* of his *Body* and *Blood*, but not to be the *Similitude* thereof. The broken Bread, very aptly to remind us of his *Body* broken; and the Wine, of his most precious *Blood* shed; both well adapted to the Uses and Purposes for which they were appointed: But no way necessary, or even practicable, for the Bread and Wine to change their Natures, and become really or in similitude the very *Body* and *Blood* of Christ.

THE Mind, indeed, at such Times, ought to be exercised with Sentiments of Thankfulness, Love, and Gratitude, to our Blessed Saviour, for humbling himself to the Death of the Cross to Redeem sinful Men: with pious Thoughts, and devout Meditations on his Sufferings, Passion, and cruel Death. But these are what the holy *Action itself* will naturally excite in us, without the Necessity of *supposing Christ's Body* to be *really present*, in any Manner whatever: As well as the *Jews* can Commemorate the Deliverance of the First-born of their Fore-fathers, when they eat their *Passover*, without supposing any *Change* in what they use, as a *Representation* thereof. And yet, *This is the Lord's Passover*, are Words as full and ex-

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press for *Them* to have imagined a *Change* in their *Passover*; as, *This is my Body*, can to *Christians*, imply, any *Change* of the *Elements* of Bread and Wine, into the Body and Blood of Christ. But this was and is an Absurdity, too gross for *Jews*, tho' not for some *Christians*, to believe.

LET us then away with this ridiculous *Popish* Distinction; let us banish it from our Isle, or leave it only for *Those* among us to believe, whose Church first introduced it, to raise the Power and Ambition of their knavish and designing Priests. It was artfully brought in by them, to make the deluded Laitie think, they had a Power of working Miracles; thereby to extend their crafty and political Religion. But blessed be GOD, their Fallacy and wicked Stratagems take not with All: for *Protestants* see the Weakness of their Pretensions. They see and know, that, their *miraculous Power* is all *Delusion*. For the Bread and Wine, after all the foolish Fopperies they can use to deceive, still remain what it was before, without any Similitude or Likeness of *Christ's Body* and *Blood*. But it was not so in all true Miracles: our Saviour's evidently appeared such to the Senses of all. The Water became Wine; the Loaves and Fishes were multiplied; the Blind had their Sight restored; the Lame walked, and the Dead were raised. But with all the Conjuring Arts of the *Romish* Priests, they cannot work any *Change* or *Alteration* in the Elements, to make it Christ's real Body and Blood; or otherwise than what it is, true and real Bread and Wine; and to the Truth of which all our Senses give Testimony: how absurd and irrational then is it, for any to assert *Christ's Real Presence* in the Sacrament?

WE read, that the Tree in Paradise was called the *Tree of Life*, an Emblem of Immortality; but it was never known that any Man believed the Tree to be changed into, and become Immortality. And
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our Saviour said, *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven* : and yet no Papist ever understood these Words to mean a Natural new Birth, but a Moral one ; it being impossible for a Man to be born naturally, either of *Water* or the *Spirit* ; but only that *Baptism by Water*, is a Sign or Emblem of a new Birth ; and the Person so baptized is new born, not in a Natural Sense, but a Moral and Spiritual one.

IT is therefore very difficult to conceive, why the Words of our Saviour at the Institution of the Lord's Supper, should be taken in a Literal Sense, when in so many other Places of Scripture, the same Tropes and Figurative Expressions, are frequently used, and which none ever interpreted literally.

WHAT has been offered in defence of the Alterations made by me in this *Specimen of a Review*, and recommended to the Consideration of those in Authority, if in their Wisdom and Prudence they should undertake it ; will, I hope, appear to every Impartial, Serious, and Judicious Person, to be so Just and Reasonable, so Necessary and Expedient, that few (if any) will differ from me therein.

I have omitted to recommend any particular Posture throughout the whole Service. Because standing or kneeling, appear by the Holy Scriptures to be indifferently used ; and both were so by the ancient *Jewish* Church, and first Primitive Christians. Indeed, as to *Kneeling*, in the Time of TERTULIAN, it was esteemed even criminal to do so from *Easter* to *Whitsuntide*, and on *Sundays* ; Standing being then particularly * commanded : and which the Council of *Nice* enforced by a Canon, in these Words : *Forasmuch as there are some who Kneel at Church on Sundays, and within the Fifty Days, (viz. from East-*

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* Dr. NICHOLLS on the *Common Prayer*, in the *Morning Service*. Letters F. G.

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ter to Whitsuntide ;) that there may be an Uniformity in every Diocese, it has pleased the Holy Synod to enjoin, That at those Times they pray standing.

FOR my own part, as Kneeling is a Posture the most humble, I think it fittest for Prayer ; but as both can plead Scripture, and the Practice of the first Christians equally in their favour, and that in many of our Churches, the Situation of the Pews are such as that all cannot kneel ; it is submitted to Consideration, whether it may be necessary to enjoin any Posture, but leave in the Rubrick indifferent, what is really so, both in Judgment and Practice ; and every one may still use that Posture they best like.

AND now permit me to conclude all, with an Exhortation suitable to the Occasion.

IF Man is made in the Image of GOD, endued with reasonable Faculties, capable of distinguishing Truth from Error, Virtue from Vice, and that the Perfection of his Nature consists in a due Conformity to the Rules of right Reason ; whether discovered by the Light of Nature, or assisted therein by Revelation ; both which are abundantly afforded us : If there is any Truth in Natural and Reveal'd Religion, any regard to be had either to the Reward of Virtue, or the Punishment of Vice ; of which we have a most certain Assurance : How ought the Consideration to engage, and most powerfully influence us, to a serious Intention, a fixed Resolution, and most hearty endeavour to conform our Lives agreeably to the Rules of each ; and thereby answer the Design of our Creation ?

LET all of us then, by a constant, regular, and uniform Compliance with the Dictates of right Reason, and the more express Declarations of GOD's Will, revealed in his Holy Word, as far as the Imperfections of our Nature will admit of, discharge the Duties required of us. Let us be Honest,

of the COMMON PRAYER. 69

nest, Sober, and Temperate; Chaste, Pure, and Virtuous; Charitable, Good-natur'd, and Compassionate; *do Justice, love Mercy, and walk humbly with our God.* Then shall we act suitable to our Nature, agreeable to our holy Profession, and as created, dependent, and uncertain Beings ought. Such a Conduct and Behaviour, will procure Happiness to our selves, great Benefit and Advantage to others; render us amiable and delightful Objects in the Sight of God, and in some degree make us to resemble Him whose Image we are, and whose Imitable Perfections, it is our Duty and Interest to Copy; in order to secure his Blessing and Favour, both here and hereafter.

THOSE who Minister in Holy Things, know it to be their indispensable Duty, not only to defend the Truths of Religion by their Preaching and Writings, but also to recommend the same by a Pious and Virtuous Life. They well know, the most weighty Reasons and Arguments that can be offered in its Favour, without a Practice conformable thereto, will ever prove ineffectual, to influence the Minds of others, to a practical Observance of its Rules and Precepts. For who will think that Person sincere in declaring Things to be true, and of necessity to be Believed, when the Actions and Conduct of his Life, are repugnant and contrary to the Truths he Recommends.

THE Laity do, or should also know, their Obligations to a Supreme Being, and to one another, better, than to think themselves excused from the necessary Duties of Religion, because an Example may be sometimes wanting in Those, who by their holy Profession, are required to lead a Life the most exact and perfect; as well for their Own Sake, as the Imitation of Others. But let the *Laity* still remember, that *Crimes* are *personal*, and will be so punished hereafter, as Virtue will be rewarded.

AND

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AND let each consider, that tho' the Truths of our holy Religion are sufficiently Vindicated, by many Ingenious and Learned Persons, from the Cavils and Objections of Deists and Infidels, yet that is not enough to convince them, unless the Lives of Christians, are in the general free from Exception, and Correspondent to its Doctrine and Precepts.

HEREIN both Clergy and Laity are mutually and nearly concerned: For Matters of Speculation only,* will not be the *Criterion* of a Stewardship's faithful Discharge, at the last Day: but God will then Judge every Man, according to that he hath *done*, whether it be *Good* or *Evil*; and then the *Faults* of *either* will *excuse* *neither*, from the *Punishment* *deserved*; no more than the *good* and *virtuous* *Actions* of the *one* or *other*, will *avail* to *procure* a *Reward* for the *Wicked* of *either*. To regulate therefore our Lives and Conversations, will be a Resolution becoming the Character and Profession of all Christians, whether Clergy or Laity. This would be at once to lay the Ax to the Root of the Tree; and *Infidelity* would then, like a Mushroom, or the Morning Dew, cease and disappear among us.

AND as nothing can so much tend to raise a true Sense of Piety and Religion, in the Minds of all, as a serious and devout Application to Almighty God, in our Prayers, both Public and Private; so, the more easy, plain, and heavenly our Liturgy and Public Forms of Divine Worship are; the more intense will be our Minds, the more inflamed our Affections, and the more successful, it may be presumed, will our Petitions be to the Throne of Grace. And to all those Good Ends and Purposes, the Design here recommended will, it is hoped, contribute, and have a great tendency: which that it may do, let all heartily join in the following most excellent Prayer of our Church, formerly appointed on a * Fast-Day.

BLESSED JESU! our Saviour and our Peace,
 who didst shed thy precious Blood upon the Cross,
 that Thou mightest abolish and destroy all Enmity
 among Men, and reconcile them in one Body unto God;
 look down in much Pity and Compassion upon this Church
 and Nation; whose lamentable Divisions cry aloud for
 thy speedy Help and Relief. Stir up, we beseech Thee,
 every Soul of us, carefully as becomes sincere Christians,
 to root out of our Hearts all Pride and Vain-glory, all
 Wrath and Bitterness, all unjust Prejudice, and cause-
 less Jealousy, all Hatred and Malice, and Desire of
 Revenge, and whatsoever it is, that may any way ex-
 asperate our Minds, or hinder us from discerning the
 Things that belong unto our Peace: And by the Power
 of thy Holy Spirit of Peace, dispose all our Hearts to
 such Meekness of Wisdom, and Lowliness of Mind, such
 calm and deliberate Long-suffering, and Forbearance of
 one another in Love, with such due Esteem of Those
 whom Thou hast set over us, to watch for our Souls, as
 may turn the Hearts of the Fathers to the Children, and
 the Hearts of the Children to the Fathers; that so we
 may become a People readily prepared to live in Peace,
 and the God of Peace may be with us. To this End,
 give us all Grace, O Lord, seriously to lay to Heart,
 not only the great Dangers we are in by our unhappy
 Divisions, but also the great Obligations which lie upon
 us, to a godly Union and Concord. That as there is
 but one Body, and one Spirit, and one Hope of our Cal-
 ling; one Lord, one Faith, one Baptism, one God and
 Father of all: So we may henceforth be all of one Heart
 and of one Soul, closely united in one holy Bond of Truth
 and Peace, of Faith and Charity; and may with one
 Mind and one Mouth glorify Thee, O Lord, the Prince
 of Peace; who with thy Blessed Father, in the Unity of
 the Holy Spirit, livest and reignest ever One God, World
 without End. Amen.

F I N I S.

THE
BOOK
OF
COMMON PRAYER
REVIS'D, CORRECTED,
AND
ENLARGED:

SO FAR AS
To the End of the *Communion-Service*.
By way of SPECIMEN.

If I pray in an unknown Tongue, my Spirit prayeth, but my Understanding is unfruitful. I will pray with the Spirit, and I will pray with the Understanding also. I will sing with the Spirit, and I will sing with the Understanding also.

1 Cor. xiv. 14, 15.

If that Stiffness of Humour, which is now among too many of us, against altering any thing in our Liturgy, should continue, ~~all Language being in fluxu~~ and our Liturgy remain without any Change or Alteration, it would be as much in an unknown Language, as now the *Roman Service* is to the Vulgar of that Communion.

Dr. PRIDEAUX's Connection, Part I. p. 218. Oct. Edit.

L O N D O N :

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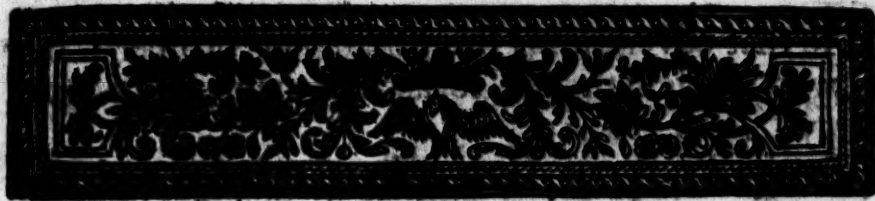
P R E F A C E.

~~what perfection the Liturgy might be brought~~
~~by abler Heads, and yet the Foundation pre-~~
~~served, must be satisfied, that such apprehen-~~
~~sions are without reason.~~

If this Specimen of a Review has any advantage, either in Matter or Language, over the old Book, it may tend to excite an inclination in our Governors, to have It Reviewed, and a new Form Established; by which the Author's Intention will be effectually answered. And as He disclaims all Pretensions in the Performance, that can in the least measure be thought to intrench on the just Rights and Powers of his Superiors, He hopes none can be offended; and is sure that the Ingenuous, Charitable and Pious, of any Degree, will be sparing in their Censure and Reflection on the Undertaking; since his only aim in making it public is, that those who are in Authority may engage in, enterprize, and bring it to Perfection.

As this Declaration is made with great Truth, He doubts not but every judicious, impartial, and good-natured Person, who has Religion sincerely at heart, will pardon, and silently pass over, any inadvertent Mistake, or involuntary Error, that in the Execution of a Design so nice and difficult, may be found; and which, to render pleasing and agreeable to all, is in the nature of the thing impossible, considering the variety of Sentiments, different Tempers, Humours, and Passions of Men.

MORN-



MORNING PRAYER.

At the beginning of Morning Prayer, the Minister shall read with a loud voice two or more of the following Scripture Sentences.



THUS saith the high and lofty One, who inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, and with him also that is of a contrite and humble spirit; to revive the spirit of the humble and penitent, for I will not contend for ever, neither will I be always angry. *Isai. 57. 16.*

As I live, saith the LORD, I have no pleasure in the death of the wicked, but would rather they should turn from their wickedness and live. *Ezek. 33. 11.*

If the wicked will turn from all his sins that he hath committed, and will do that which is lawful and right, he shall surely live, he shall not die; all the transgressions that he hath committed, they shall not be mentioned unto him: for the righteousness he hath done, he shall live.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

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He that covereth his sins, shall not prosper: but he who confesseth and forsaketh them, shall have mercy. *Prov. 28. 13.*

To the Lord our God belong mercies and forgivenesses, tho' we have rebelled against him, and have neither obeyed his will, or observed the laws which he hath set before us. *Dan. 9. 9.*

I acknowledge my transgressions, and my sin is ever before me. O LORD, correct me, but with judgment, and not in thine anger, lest thou bring me to nothing. *Psal. 51. 36. Jer. 10. 24.*

The Exhortation, to be said by the Minister alone,

DEarly beloved brethren, we are now assembled and met together, to worship Almighty God our heavenly Father, to give him thanks and praise for the great benefits we have received, to hear his most holy word, and to beseech him to grant us all such things as are requisite and necessary, both for our souls and bodies. But as we have in manifold instances offended his divine majesty, and that we are frequently exhorted in the holy Scriptures, to acknowledge and confess the sins and wickedness we have committed; to the end we may obtain the pardon and forgiveness of the same, through his infinite goodness and mercy: and because we cannot hide and conceal our sins, from his all-seeing eye: Let us therefore, with an humble, lowly, penitent, and obedient heart, truly and faithfully, confess and lament them, that we may be pardoned and spared. Wherefore I desire and intreat all you that are here present, to compose your hearts and minds, and with great seriousness and devotion, to offer up your prayers unto Almighty God: and that we may be prepared so to do, let us pray.

MORNING PRAYER.

A Preparatory Prayer.

O GOD, who art greatly to be feared in the assembly of thy saints, we beseech thee with mercy to incline thine ears to us thy humble servants, and so to assist us by thy holy Spirit in this our duty, that we worshipping thee with sincere and devout minds, our prayers and praises may be accepted by thee, through Jesus Christ our Lord.
Amen.

A Confession, to be said by all the People, after the Minister.

A Lmighty and most merciful Father; we humbly confess, That we have followed too much the wicked inclinations of our vain and deceitful hearts: We have offended against thee, in thought, word, and deed; We have left undone the good things which thou hast commanded, And have done many evil things which thou hast forbidden; And we are not worthy to be called thy children. But, O Lord, have mercy upon us miserable sinners: Pardon and forgive us who confess our sins, And are heartily sorry and penitent for them; Spare us, O God, though we deserve punishment; And of thy great goodness, restore us again to thy favour: And grant, O most merciful Father, That we may for the future live a godly, righteous, and sober life; To the glory of thy holy name, and the salvation of our immortal souls, Through Jesus Christ our Lord.
Amen.

A Declaration of Pardon, to be said only by the Minister.

GOD, the Father of our Lord Jesus Christ, hath in his holy word commanded his ministers to declare to all people, that he is ready and willing, to pardon and forgive the sins of such, as truly repent and amend their lives, and sincerely believe his holy

MORNING PRAYER.

gospel. Wherefore let us beseech him to grant us true repentance, and perfect forgiveness, through Jesus Christ our Lord. *Amen.*

A Prayer for Pardon, to be said only by the Minister.

ALMIGHTY GOD, we acknowledge that our many and great sins have justly deserved thy severest punishments, tho' in the multitude of thy mercies, thou hast hitherto spared us: accept, we beseech thee, of our unfeigned sorrow for all our past offences, and of thy great mercy pardon and forgive us all our sins; and grant that we may never so depend upon thy mercy, as to despise thy power and justice; but let thy patience and forbearance, through the assistance of thy holy Spirit, produce in us a true repentance, and constant amendment of life; that the residue of our days being pure and holy, we may at our departure hence, enter into eternal glory, through Jesus Christ our Lord. *Amen.*

The Lord's Prayer.

OUR Father which art in heaven, &c.

Minist. O Lord, open thou our lips.

Peop. And our mouth shall shew forth thy praise.

The following Hymn shall be said every day, except on Christmas-day, Easter-day, and the 19th day of the month.

An H Y M N.

O Come, let us sing praises unto the Lord: let us heartily rejoice in giving glory to God our creator.

Let us approach his presence with thankful hearts, and rejoice before him in psalms and hymns:

For the Lord is infinitely great and powerful: an absolute king over all the princes of the earth.

By

MORNING PRAYER.

By his word were the heavens and earth made :
the deepest parts, as well as the highest mountains.

The sea also is his, for he made it, and his hands
prepared the dry land.

O therefore let us worship, and adore his divine
majesty : let us with humble reverence acknowledge
him to be our Lord and maker.

Praised be the Lord daily, who helpeth us, and
continually bestoweth his benefits upon us.

And blessed be the name of his majesty for ever.

Then shall follow the Psalms.*

An HYMN for Christmas-day.

Welcome the birth-day of our hopes, a day of
joy and universal comfort.

This is the day the Lord hath made, let us re-
joice therein and be glad.

Rejoice and be exceeding glad, O ye faithful,
when ye hear the adorable name of our dear re-
deemer.

He is the son of God, the brightness of his glory,
and the express image of his person.

He is the great Messiah, whom the prophets fore-
told, and the saints so long expected.

Who in the fulness of time came down from hea-
ven, and to visit our miserable world, condescended
to be born of a woman.

Wonder, O heavens, be amazed, O earth, and
let every creature adore this mystery, The Word
was made flesh, and dwelt among us.

O let us sing the praises of God, and joyfully
recount his glorious excellencies.

Let us praise him in the vast immensity of his
power, in the adorable wisdom of his providence.

Let us praise him for the blessed effects of his
good-

* *Vid.* the E s s a y prefix'd, pag. 39, 40.

MORNING PRAYER

goodness, and for his wonderful works to the children of men.

Blessing, honour, praise, and thanksgiving, be given unto him that sitteth on the throne, and to the lamb for evermore. *Amen.*

*Then shall be read distinctly with a loud voice, * the first Lesson, as appointed in the Calendar; the Minister standing in such manner as he may be best heard by the People. After the first Lesson shall be said this Hymn.*

WE praise thee, O God, we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels aloud give praise: the heavens, and all the powers therein.

To thee the blessed Spirits above do homage, saying,

Holy, Holy, Holy: Lord God of Sabaoth,

Heaven and earth are full of the majesty: of thy glory;

The glorious company of the Apostles: praise thee;

The blessed society of the Prophets: praise thee;

The noble army of Martyrs: praise thee;

The holy Church throughout the world: doth acknowledge thee;

The God: and Father of all;

And also, thine honourable, true, and only Son;

Together with the Holy Ghost: the Comforter,

Thou, O Christ, art the King of glory;

Thou art the everlasting Son: of the Father.

And to deliver man from eternal death, thou submittedst to be born of a pure virgin,

And when thou hadst overcome the sharpness and sting of death; thou didst open the kingdom of heaven to all believers.

And

MORNING PRAYER.

And thou now sittest at the right hand of God :
in the glory of the Father ;

From whence we believe thou wilt come : to be
our judge.

We therefore pray thee to help thy servants :
whom thou hast redeemed with thy most precious
blood.

And make them to be numbred with thy saints :
in glory everlasting.

O Lord, save thy people : and bless thy whole
church.

Govern and preserve them : for ever.

Day by day : we magnify thee ;

And will honour thy name : both here and ever.

O Lord, we beseech thee to keep us this day :
without sin.

O Lord, have mercy upon us : have mercy up-
on us.

O Lord, let thy mercy be shown unto us : ac-
cording as we put our trust in thee.

O Lord, in thee have we trusted : let us not be
disappointed, and put to shame.

* *Then shall be read in like manner the second Lesson,
taken out of the New Testament ; after which, one of
the Hymns following shall be said.*

O Give thanks unto the Lord, for he is gracious :
and his mercy endureth for ever :

Let them give thanks whom the Lord hath re-
deemed : from the hand of the enemy.

I will praise the Lord with my whole heart : se-
cretly among the faithful, and in the congregation.

For the merciful and gracious Lord, hath so done
his marvellous works : that they ought to be had in
continual remembrance.

He

* *As the Benedicite is seldom used, it may be as well wholly
omitted.*

MORNING PRAYER.

He sent redemption unto his people: and will be ever mindful of his covenant.

O that men would therefore praise the Lord for his goodness: and for his wonderful works to the children of men.

Glory be to the Father, &c.

As it was, &c.

Or this Hymn.

O Give thanks unto the Lord, all nations of the earth: praise and adore him with joy and gladness.

For the Lord whom we worship is the creator of the world: it is he that hath made us, and not we our selves: we are both created and redeemed by him.

Wherefore now we are assembled to praise him, let us be thankful for all his benefits, and with songs of thanksgiving bless his holy name.

For the Lord is infinite in power and goodness: his mercy and truth are shewn to all generations.

Glory be to the Father, &c.

As it was, &c.

Then shall be said the Creed, commonly called the Apostles Creed.

** After the Creed shall be said the following Prayers.*

Let us pray. †

Min. O Lord, shew thy mercy upon us.

Peop. And grant us life eternal.

Min. O Lord, save the King.

Peop. And mercifully hear us when we call upon thee.

Min.

** Here the Bills for sick persons ought to be read; as also for any who desire to return Thanks for mercies received: to prevent any interruption in the Prayers afterwards.*

† The Lord's Prayer is here omitted, for the reasons given in the E s s A Y, pag. 40.

MORNING PRAYER.

Min. Endue the ministers of thy word with righteousness of life.

Peop. And enable all to serve thee with chearful minds.

Min. O Lord, save all whom thou hast created;

Peop. And bless more particularly such as truly please thee.

Min. Give peace in our time, O Lord.

Peop. And when we are engaged in war, give us success and victory.

Min. O God, purify and cleanse our hearts.

Peop. And take not thy holy Spirit from us.

The Collect for the day to be said once only, and therefore to be omitted here, when the Epistle and Gospel is used.

A Collect for Peace.

O God, who art the author of peace, love, and unity, whom to know and serve is both our duty and happiness; we beseech thee to defend us thy humble servants from all assaults and attempts of our enemies; that being always under thy protection, we may not fear the power or malice of any adversaries, but may lead the remainder of our days peaceably and quietly, through the merits of Jesus Christ our Lord. *Amen.*

*A Prayer for Grace.**

O God, who knowest we are not able to please thee without thy help, mercifully grant us the assistance of thy grace and holy Spirit, that we may always faithfully serve and obey thee. Enable us to go through all the troubles, trials, and temptations of this world, with constancy, humility, and patience. Make us truly pious towards thee our God, just and honest towards our neighbours, chaste and

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* The Prayers for Grace, Temporal Mercies, the King, Royal Family and Clergy, not to be used when the LITANY is.

MORNING PRAYER.

temperate in our lives and conversations. Keep us from pride and envy, hatred and malice, and all incharitableness. And so fit and prepare us by a life of virtue and holiness, for death and judgment, that we may not be unprepared, or afraid to die, whensoever thou shalt be pleased to take us hence. Grant this for thy Son's sake, our blessed Saviour Jesus Christ. *Amen.*

A Prayer for temporal Mercies.

A Almighty God, who hast promised to them, who first seek thy kingdom, and the righteousness thereof, all things necessary for their bodily sustenance; we humbly beseech thee of thy great goodness, to give us so much of the necessities and conveniencies of this life, as thou in thy infinite wisdom knowest to be most expedient for us. And whatever temporal mercies thou shalt be pleased to bestow on us, give us grace to use the same with temperance, moderation, and charity; and this we beg for Jesus Christ's sake. *Amen.*

A Prayer for Protection.

O Lord our heavenly Father, Almighty and everlasting God, we give thee our humble and hearty thanks, for that thou hast brought us in safety to the beginning of this day; and we beseech thee to defend us throughout the same by thy almighty power, that no temptation to sin may overcome us, nor any evil accident befall us. Keep us in health and safety, in peace and innocence, in love and charity. And grant, that all our actions being directed and governed by thy infinite wisdom, we may always do such things as shall be agreeable to thy blessed will, through the merits of thy Son, our Saviour Jesus Christ. *Amen.*

A

MORNING PRAYER.

A Prayer for the KING.

O Almighty God, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee to bless with thy favour our most gracious Sovereign Lord King GEORGE, and so replenish him with the grace of thy holy Spirit, that he may always obey thy will, and keep thy commandments. Endue him with the spirit of wisdom, counsel, and might, and all other divine gifts and graces. Grant him in health and happiness long to reign over us; enable him to defeat and overcome all his enemies; and after this life is ended, crown him with glory and bliss eternal, through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CAROLINE, the Prince of Wales, the Duke, and the rest of the Royal Family: Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and at last bring them to thine eternal glory, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy.

O Almighty and everlasting God, who hast promised to be ever with thy Church, and hast hitherto preserved it in a wonderful manner; we beseech thee to bestow an abundant measure of thy grace and holy Spirit, upon all our Bishops and Curates. Give them a right knowledge and understanding in thy word; endue them with virtue and innocency of life; that they faithfully discharging the duties of their ministry, may by their pious examples and good instruction, gain many souls

MORNING PRAYER.

unto righteousness : and this we beg, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O God the Creator and Preserver of all men, we humbly beseech thee, to extend thy pity and compassion to the whole race of mankind. Grant that thy gospel may be published throughout the world, that all nations may believe in and glorify thee the only true God, and Jesus Christ, whom thou hast sent for the salvation of all men. Bless thy Universal Church, with the Spirit of truth and unity, peace and charity, and by thy good providence keep and preserve it to the end of the world. More especially, we pray thee to bless that part of thy Church established among us. Pardon our many and great sins ; remove thy judgments from us ; continue and increase thy blessings to us ; make us a holy and happy people ; and settle us, upon the firm foundation of truth, righteousness, and peace. We also recommend to thy infinite goodness, all who are any ways afflicted or distressed, in mind, body, or estate ; [*Especially Him, Her, or Them, for whom our prayers are desired*] most humbly beseeching thee, who art the Father of mercies, and God of all comfort, to relieve and support all thy afflicted servants, according to their several necessities ; grant them patience to endure meekly their sufferings, and in thy due time send them a happy deliverance out of all their troubles. Lastly, we pray thee, to have mercy and compassion upon all who are at the point of death ; Lord, pardon their sins, strengthen their faith and hope in thee, and give them life eternal ; through the Merits and Mediation of thy dear Son, our blessed Saviour Jesus Christ. *Amen.*

MORNING PRAYER.

A Prayer to be said before the Thanksgiving.

O God, whose nature and property is ever to have mercy, and to forgive, we beseech thee to receive and answer these our humble petitions. And though our sins have made us vile in thy sight, and unworthy of any future favour, yet we humbly pray thee, of thy great mercy and goodness, to pardon our sins, and hear our prayers, for the sake of Jesus Christ our Lord. *Amen.*

The Thanksgiving Prayer.

Almighty God, Father of all mercies, we thy unworthy servants do give thee most humble and hearty thanks, for all thy goodness and loving kindness, to us and to all men. [*Particularly we praise thee for thy great goodness to Him, Her, or Them, who desire, or desires, to offer up humble thanks and praise for thy late mercies.*] We bless thee, O Lord, for our creation, for our preservation since, from many accidents and dangers, and for all the blessings of this life. But above all we magnify and adore thee, for that wonderful and amazing instance of thy love, in the redemption of the world by our Lord Jesus Christ. We praise thee for the light of thy gospel, the assistance of thy grace, and for all the means afforded us, to obtain eternal life. Give us, we beseech thee, a due sense of all thy mercies, that our hearts may be truly and sincerely thankful for them, and enable us to shew forth thy praise the remainder of our days, not only with our lips, but in our lives and conversations, by devoting our selves intirely to thy service, in all holiness and purity of life, after the example of our blessed Saviour; to whom, with thee and the holy Ghost, be all honour and glory, world without end. *Amen.*

EVENING PRAYER.

A concluding Prayer.

Almighty God, who hast given us grace at this time to make our common supplications unto thee; and hast promised to hear the petitions of such as pray unto thee in thy Son's name. We beseech thee mercifully to regard the prayers that we have now made, on the behalf of our selves and others; and to grant us in this life what may be most expedient for us, and in the world to come give us life eternal, through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, &c.

N.B. *The LITANY is to be said after the Prayers for Peace and Protection, on such days as the same shall be appointed.*

EVENING PRAYER.

The Sentences to be the same as in the Morning Service. The Exhortation the same; and so far as to, And our mouths shall shew forth thy praise. Then shall be said the Psalms properly collected; then a Chapter read out of the Old Testament: After which, shall be said one of the following Hymns.



Will magnify thee, O God, my king,
and will praise thy name for ever and ever.
Every day will I give thanks unto thee,
and praise thy name for evermore.

Great

EVENING PRAYER.

Great is the Lord and marvellous, worthy to be praised: there is no end of his greatness.

Thy kingdom, O God, is an everlasting kingdom: and thy dominion endureth throughout all ages.

All thy works praise thee, O God: and thy saints give thanks unto thee.

For thou art good unto all, and thy tender mercies are over all thy works.

Glory be to the Father, &c.

As it was, &c.

Or this Hymn.

THE Lord is gracious, and full of compassion: slow to anger, and of great mercy.

Great is our Lord, and great is his power: his wisdom is infinite.

One generation shall praise thy works unto another: and declare thy power and glory.

Praise the Lord, O my soul; and let all that is within me praise his holy name.

Praised be the Lord daily, who helpeth us, and poureth out his benefits upon us.

And blessed be the name of his Majesty for ever: and let every one of us say, *Amen.*

Glory be to the Father, &c.

As it was, &c.

Then shall be read a Chapter out of the New Testament; and after that one of the following Hymns.

O Sing unto the Lord a new song; for he hath done great and wonderful things.

He hath remembered the promise of a Messiah, which he formerly made: and all nations of the earth will see the Salvation of our God.

For him whom the Jews refused, is become our Saviour and mighty deliverer.

This is the Lord's doing; great and marvellous in our eyes.

○

EVENING PRAYER.

O therefore shew your selves joyful unto the Lord, all ye people of the earth: sing, rejoice, and give thanks.

Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

Glory be to the Father, &c.

As it was, &c.

Or this Hymn.

THE Lord is my strength and song: and is become my Salvation.

For his righteousness hath he published to the world: and extended mercy and Salvation to all nations.

Great is his mercy towards us: for he hath delivered our souls from the lowest hell.

O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men.

Thanks be unto our God; for he is gracious; and his mercy endureth for ever.

Glory be to the, &c.

As it was, &c.

Then shall be said the Apostles Creed, as in the Morning Service; excepting the two Collects for Peace and Protection; instead whereof the following shall be said, after the Collect for the day.

A Prayer for Peace.

O God, from whose grace all holy desires, all good designs, and all just works do proceed; give unto us thy servants that peace, content, and satisfaction of mind, which this world with all its abundance cannot give: and also incline our hearts to obey thy commandments; that being defended by thy good providence, from all assaults and attempts of our enemies, we may pass our short time here in peace and safety, through Jesus Christ our Lord. *Amen.* A

LITANY.

A Prayer for Protection.

O Lord our heavenly Father, by whose gracious providence both day and night are governed, we who have been preserved by thy fatherly goodness to this part of the day, for which we praise thy divine majesty, do most humbly beseech thee, to continue thy merciful Protection over us, the ensuing night. Defend us from all accidents and dangers, grant us quiet and refreshing rest, and bring us in health and safety to the light of another day. All which we humbly beg, through Jesus Christ our Lord. *Amen.*

Then shall be said the Prayers for the KING, &c. as ordered in the Morning Service.

Note, As to the Athanasian Creed, it is recommended to be wholly omitted, or only used in cathedral churches, for the reasons mentioned in the ESSAY, pag. 40, &c.

The LITANY*.

To be said upon Sundays, Wednesdays, and Fridays, and such other times as shall be commanded.



God the Father of heaven: have mercy upon us miserable Sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, and our Mediator: interceed for us miserable sinners.

O God the Son, Redeemer of the world, and our Mediator: interceed for us miserable sinners.

O God the Holy Ghost, the divine Spirit of the Father; pity our infirmities, and assist us in these our prayers.

N

O God

* It is submitted, whether the LITANY ought not to be appointed to be used on *Christmas-day*.

LITANY.

O God the Holy Ghost, the divine Spirit of the Father: pity our infirmities, and assist us in these our prayers.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

Remember not, O Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of us, for their or our sins: But spare us, good Lord, O spare thy servants whom thou hast redeemed, by thy Son's most precious blood, and be not angry with us for ever,

O good Lord, we beseech thee to pardon and spare us.

From all evil and mischief, from the commission of sin, from the crafts and assaults of the Devil, from thy wrath and displeasure, either in this world, or that which is to come,

Good Lord, keep and deliver us.

From all blindness of heart, and ignorance of our duty, from pride, vain-glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness,

Good Lord, keep and deliver us.

From lying and flandering, intemperance and sensuality, fornication and lust, and from all the deceits of the world, the flesh, and the Devil,

Good Lord, keep and deliver us.

From covetousness and oppression, from passion and anger, from presumption and despair, and from all heinous and notorious sins,

Good Lord, keep and deliver us.

From any hurt by thunder and lightning, from the dreadful judgments of plague, pestilence, and famine; from the miseries of war, battle, and murder, and from an unprepared, sudden death,

Good Lord, keep and deliver us.

From

LITANY.

From all danger by fire and water, from storms and tempests, from sharp pains, and infectious diseases,

Good Lord, keep and deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and being insensible of our sins, and from all contempt of thy word and commandments,

Good Lord, keep and deliver us.

In all time of trial and temptation, in health and sickness, in prosperity and adversity, in the hour of death, and in the day of judgment,

Good Lord, keep and deliver us.

O God, we most earnestly beseech thee to hear us, and grant these our petitions; and though we are guilty sinners, and unworthy of such mercies, yet for the sake of what our Saviour has done and suffered for us,

We beseech thee to hear us, and grant our petitions.

For the sake of his great condescension, in taking our nature on him, in being born of a virgin, suffering circumcision, baptism, fasting, and temptation,

We beseech thee to hear us, and grant our petitions.

For the sake of his agony and bloody sweat, his painful cross and bitter passion, his precious death and burial, his glorious resurrection and ascension, and for sending the Holy Ghost to comfort and assist us,

We beseech thee to hear us, and grant our petitions.

We poor sinners do also beseech thee to hear us, O Lord God, in behalf of all mankind, and that it may please thee, to protect and defend thy church universal, and preserve it, in the true profession of thy holy religion.

O God, we beseech thee to hear us.

That it may please thee to keep and confirm in the true worshipping of thee, in righteousness and

LITANY.

holiness of life, thy servant **GEORGE**, our most gracious King and Governor.

O God, we beseech thee to hear us.

That it may please thee to rule his heart in thy faith, fear, and love; that he may always place his trust in thee, and ever design thy honor and glory.

O God, we beseech thee to hear us.

That it may please thee to keep and defend him from all dangers; and in time of war, to give him success and victory over all his enemies.

O God, we beseech thee to hear us.

That it may please thee to bless our gracious Queen **CAROLINE**, the Prince of *Wales*, the Duke, and the rest of the Royal Family.

O God, we beseech thee to hear us.

That it may please thee to endue all Bishops, Priests, and Deacons, with true knowledge and understanding in the holy Scriptures, and grant that by the soundness of their doctrine, and the piety of their lives, they may effectually recommend thy holy religion, to the practice of others.

O God, we beseech thee to hear us.

That it may please thee to endue the Lords of the Council, and the rest of the Nobility, with grace, wisdom and understanding.

O God, we beseech thee to hear us.

That it may please thee to bless and keep the Magistrates, and to give them grace, duly to execute justice, and faithfully to maintain the truths of thy holy religion.

O God, we beseech thee to hear us.

That it may please thee to bless, preserve, and keep from all evil, misery, and calamity, the whole Commons of this kingdom.

O God, we beseech thee to hear us.

That it may please thee to give to all nations unity, peace, and love.

O God, we beseech thee to hear us.

That

LITANY.

That it may please thee to give us grace to love and fear thee, and carefully to obey all thy commandments.

O God, we beseech thee to hear us.

That it may please thee to give unto all thy people increase of grace, that they may hear and read thy word with meekness and humility, receive its doctrine with a sincere and upright mind, and lead their lives according to the precepts thereof.

O God, we beseech thee to hear us.

That it may please thee to bring to the knowledge of thy truth, all such as are in error, or thro' prejudice and education, are mistaken.

O God, we beseech thee to hear us.

That it may please thee to confirm and keep all Christians in the true faith, to comfort and help those who are weak therein, to give repentance to any who fall into sin, and to enable all to conquer and overcome the temptations of the Devil, the world, and the flesh.

O God, we beseech thee to hear us.

That it may please thee to support, help, and comfort, all who are in any danger, necessity and tribulation.

O God, we beseech thee to hear us.

That it may please thee to preserve and defend, all who are lawfully travelling, by land or by water, all women labouring of child, all sick persons, [especially those for whom our prayers are desired] and young children, and to shew thy pity and compassion, upon all prisoners and captives.

O God, we beseech thee to hear us.

That it may please thee, to defend and provide for all widows and fatherless children, and to afford comfort and consolation, to all who are desolate and oppressed.

O God, we beseech thee to hear us.

That

LITANY.

That it may please thee to extend thy mercy and salvation to all people.

O God, we beseech thee to hear us.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to incline their hearts to treat us with brotherly love and charity.

O God, we beseech thee to hear us.

That it may please thee to give a blessing to the fruits of the earth, that in due time we may enjoy them for our use and nourishment.

O God, we beseech thee to hear us.

That it may please thee to give us true repentance, to pardon and forgive us all our sins, of what nature or kind soever, and to grant us the grace of thy holy Spirit, that we may amend our lives according to thy holy word.

O God, we beseech thee to hear us.

That it may please thee, to make us always mindful of the shortness of our lives, and the uncertainty of our deaths, of the insupportable misery of the wicked, and the perfect happiness of the blessed, that we may be careful so to live, in the time of our health, as we shall wish to have done, when we come to die.

O God, we beseech thee to hear us.

O Son of God, our only Mediator and Intercessor, we beseech thee to hear these our prayers, and present them to the Father.

O Son of God, we beseech thee to hear us.

O blessed Saviour, thou lamb of God, who by thy death and sufferings takest away the sins of the world,

Grant us pardon of our sins, and peace of mind.

O Christ, we beseech thee to hear us, and regard our prayers.

O Christ, we beseech thee to hear us, and regard our prayers.

LITANI

O Lord, the Father of mercies, pity and forgive us.

O Lord, the Father of mercies, pity and forgive us.

O UR Father, &c.

Min. O Lord, deal not with us according to our sins.

Peop. Neither reward us as our iniquities deserve.

O God, merciful Father, who despisest not the sighing of a penitent heart, nor the desires of such as are sorrowful, mercifully receive these our prayers and supplications, that we make unto thee for help and support, in all our troubles and adversities, whensoever they may oppress us, and so graciously hear us, O God, that all those evils which the craft or subtilty of the Devil or man shall contrive against us, may by thy good providence be defeated and brought to nought; that we thy servants, being ever preserved from persecution, and all manner of danger, may lead our lives in peace and quietness, to give thee thanks and praise, thro' Jesus Christ our Lord. *Amen.*

O Lord, we earnestly beseech thee to assist and help us, in all our difficulties, for the sake of thy holy name.

O God, the sacred scriptures declare to us, the great and mighty things, which thou hast formerly done for thy church and people:

Wherefore, we beseech thee, O God, to assist and help us also in all our difficulties and distresses, for thy honor and religion's sake.

Min. From our enemies defend us, O Christ.

Peop. Graciously look upon our afflictions.

Min. With pity and compassion behold the sorrows of our hearts.

Peop. Mercifully forgive the sins of all thy people.

Min.

LITANY

Min. With favor and mercy hear our prayers.

Peop. O Son of David, have mercy upon us.

Min. Both now and ever we beseech thee to hear us, O Christ.

Peop. Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Min. O Lord, let thy mercy be shewn unto us,

Peop. According as we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our failings and infirmities, and of thy great goodness be pleased to keep from us those many evils that our sins have most justly deserved; and in all our troubles and afflictions, give us grace patiently to submit to thy will, and wholly to rely on thy mercy for deliverance, and when it shall be thy good pleasure to remove them from us, grant that we may ever after serve thee with more chearful and thankful hearts, to the glory of thy holy name; and this we beg, for the sake of thy dear Son, Jesus Christ our Lord. *Amen.*

Then shall be said the Thanksgiving, and concluding Prayers.

*After the LITANY, a Psalm shall be sung, and then shall be read distinctly the Ten Commandments, * by the Minister.*

Before the Commandments are read, the following Prayer shall be said.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; give us grace, we beseech thee, so carefully to examine our lives by the rule of thy holy command-

* I place the Commandments here, because they are now never used as part of the Communion Service.

P R A Y E R S.

mandments, and so humbly to beg pardon for what we have done amiss, that we may obtain forgiveness of the same, thro' the merits of Jesus Christ our Lord. *Amen.*

Then repeat the Ten Commandments.

*At * the end of the tenth, let the People say aloud,*

O Lord, we beseech thee to pardon the sins we have committed against thy holy commandments; and give us grace to keep them better for the time to come.

Then shall be said one of the Collects for the King, and the Collect for the day, Epistle, and Gospel. Then the Nicene Creed; and after a Psalm sung, a Sermon shall be preached.



P R A Y E R S and T H A N K S G I V I N G S upon
several Occasions, to be used before
the general Thanksgiving Prayer.

A Prayer for Malefactors after Condemnation.

O Most gracious and merciful God, we beseech thee to have pity and compassion upon all who lie under sentence of death, and are appointed to die. Visit them, O Lord, with thy mercy and salvation; convince them of the miserable condition they are in by their sins and wickedness; and let thy powerful grace produce in them such a godly sorrow, and sincere repentance, as thou wilt accept.

O

Give

* To me it appears more like God himself speaking, to have the Commandments repeated without any Responses of the People, till after the last, which makes me omit them.

P R A Y E R S.

Give them a strong and lively faith in thy son our blessed Saviour; and make it effectual to the salvation of their souls. O Lord, in anger remember mercy, and whatever sufferings they are to endure in this world, yet deliver them, O God, from the bitter pains of eternal death. Pardon their sins, and save their souls, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

A Prayer for Rain.

O God, heavenly Father, who delightest in shewing mercy and doing good, we humbly beseech thee, of thy great pity, to send us in this our necessity, such moderate rain and showers, as may refresh the earth, and make it fruitful; that we in due season may receive the fruits thereof for our support and comfort, to thy honor and glory, through Jesus Christ our Lord. *Amen.*

For Fair Weather.

Almighty and most merciful Father, we humbly beseech thee of thy great goodness, to put a stop to the excessive showers of rain, which for our sins thou hast afflicted us with; and to send us such seasonable weather, as that our cattle may be preserved from perishing, and the fruits of the earth may yield their increase in due time, for our use and benefit; and give us grace, that we may learn by thy punishments to amend our lives, and for thy clemency, to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

The Prayer in time of Dearth and Famine,

- *in time of War and Tumults,*
- *in time of Plague and Pestilence, and*
- *in Ember Weeks;*

To be the same as in the old Book.

P R A Y E R S.

*A Prayer for the High Court of Parliament, to be said
during their Sessions.*

O All-powerful God, we humbly beseech thee to be gracious to this kingdom in general, but in a more especial manner to bless the high Court of Parliament, now assembled under the King's Majesty; and be pleased so to guide and direct them, that all their designs and consultations may tend to thy glory, the good of thy church, the safety, honor, and welfare of our Sovereign and these kingdoms. Grant, that whatever is wanting or amiss, may by their wisdom and prudence be supplied and amended, and that all things may be so ordered, and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be now and ever established in these kingdoms. These blessings, and all others, which thou in thine infinite wisdom knowest to be necessary, or convenient, either for us, or thy whole church, we humbly beg, in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

*The Prayers, or Collects for Thanksgiving, to be used
as in the old Book.*



COMMUNION.

The ORDER for the Administration of the LORD'S SUPPER.

After the Sermon is ended, and the doors shut, the Minister shall go to the Lord's Table, and read this Exhortation.

DEarly beloved brethren, ye that intend to partake of the holy sacrament of the Lord's Supper, ought very seriously to remember the advice of St. PAUL, who exhorteth all persons, to try and examine themselves, before they presume to eat of that bread, and drink of that cup; for as the benefit is great, if with a penitent heart, and lively faith, we receive this holy sacrament, in commemoration of what our blessed Saviour hath done for us, and in obedience to his command; so is the danger great, if we do not receive the same with humility, reverence, and gratitude: for by approaching his holy table, without due affection of mind, we may incense God's anger against us, and provoke him to punish us, with severe and heavy judgments. Wherefore let me earnestly intreat you, to examine and judge your selves, that you be not judged of the Lord; To repent you truly of your sins past, to have a lively and stedfast faith in Christ our Saviour, to amend your lives, and be in perfect charity with all men; and so will you be meet partakers of this holy sacrament, and not bring your selves under the condemnation pronounced by St. PAUL, against such as eat and drink after an unworthy manner. And above all things, you must give most humble and hearty thanks, to God

the

C O M M U N I O N.

the Father, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself, to the death of the cross, for us miserable sinners, that he might make us the children of God, and exalt us to everlasting life. And that we should always remember, the exceeding great love of our master and only Saviour Jesus Christ, thus dying for us; and the innumerable benefits, which by his precious death he hath obtained for us; he hath instituted and ordained this holy sacrament, that we may have his love in continual remembrance, to our great comfort here, and eternal happiness hereafter. Let us therefore, my beloved brethren, shew our hearty thankfulness for such wonderful instances of love and mercy, by conforming our lives agreeably to God's holy will and commandments, and endeavouring to serve him in true holiness and righteousness all the days of our life. *Amen.*

Then shall the Minister say one or more of the Sentences appointed in the old Book; during which time, the Church Wardens shall collect the Alms of the People. When collected, the Minister shall say,

Let us pray for the whole Church of Christ here upon earth.

A Almighty and everlasting God, who by thy holy Apostle hast commanded us to make prayers and supplications, and to give thanks for all men, we most humbly beseech thee, mercifully to [accept our Alms that we have given, and also to] receive these our prayers and intercessions, which we now offer unto thy divine Majesty. Bless, we pray thee, thy Church universal, with the spirit of truth, unity, and peace. And grant that all they who do confess thy holy name, may also agree in the truth of thy holy word, and live in unity and brotherly love.

C O M M U N I O N.

love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, especially thy servant GEORGE our King, that under him, we may lead quiet and peaceable lives, in all virtue and piety. And grant that his whole council, and all in authority, may equally administer justice, diligently punish wickedness and vice, and faithfully support and defend thy true religion. Give grace, O heavenly Father, to all Bishops and Curates, that by their good examples, and sound doctrine, they may promote and encourage thy holy religion, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace, especially to us here present, that with due reverence and humility, we may at all times hear and receive thy holy word, and obediently serve thee all the days of our life. And we most humbly beseech thee of thy goodness, O Lord, to help and comfort all, who in this short and transitory life, are in trouble, sorrow, need, sickness, or any other adversity. We also bless thy holy name, for the good examples thou hast given us, in the pious lives of thy saints and servants, departed hence in thy faith and fear. And we most humbly pray thee, to give us grace to walk in the same steps of virtue and piety, as they did, that we may hereafter be made partakers with them of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

Amen.

Then the Minister shall say,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, keeping the commandments of God, and observing his holy laws, prepare your minds by faith in Christ, and love towards him, to take this holy sacrament,

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to your great comfort. And make your confession to Almighty God.

Then the Minister, and all the People, shall say,

Almighty God, Father of our Lord Jesus Christ, &c. as in the old Book.

Then the Minister turning himself to the people, shall say the Absolution, and to the end, It is meet and right so to do; as in the old Book.

Then the Minister turning himself to the Lord's Table, shall say,

IT is very just and reasonable, and our most bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty and everlasting God. — And more especially now, that we are about to commemorate the death and passion of thy Son, our Saviour Jesus Christ, whom thou sentest into the world, to die for us and all mankind. Therefore with Angels and Archangels, and all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy majesty, power, and glory. Glory be to thee, O Lord, most high.

The Preface for Christmas-day.

AND more especially, for that thou sentest thine only Son Jesus Christ our Lord, to be born as at this time, and to take our nature upon him, and afterwards to suffer death on the cross, for us miserable sinners. Therefore with Angels and Archangels, &c.

For

COMMUNION.

For Easter-day.

AND more especially are we bound to praise thee at this time, for the glorious resurrection of thy Son, our Saviour Jesus Christ, who was offered for us, and hath taken away the sins of the world; and who by dying for us, hath destroyed death; and by rising again, hath restored us to everlasting life. Therefore with Angels, &c.

For Ascension-day, Whit-sunday, and Trinity-sunday.

AND we more especially bless and praise thee, for the death and passion, resurrection; and ascension of thy dear Son, our most blessed Lord and Saviour, which we this day commemorate: and for sending the holy Ghost, to direct and assist us in our duty. Therefore with Angels, &c.

Then the Minister shall say,

ALmighty God, our heavenly Father, out of his great love and tender mercy towards the souls of men, did give his only beloved Son Jesus Christ to suffer death upon the cross, for the redemption of all men; who by his oblation of himself, there once offered, did make a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world: And our blessed Saviour, in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you; do this in remembrance of me: Also after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me: There-

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Thereby commanding us, to continue a perpetual memorial of his most precious death, till his second coming to judge the world.

Then the Minister shall say,

O Lord our heavenly Father; Almighty and Everlasting God, who hast commanded, that we should keep a solemn commemoration of the passion and sacrifice of thy dear Son our blessed Saviour, who suffered death on the cross for us miserable sinners; hear, we beseech thee, the prayers of us thy humble servants, who are now about to celebrate the memorial thereof. And grant, that we may with a lively faith, and due reverence, an inflamed love, and thankful remembrance, commemorate our blessed Saviour's death and passion, when we eat this bread, and drink this wine, now set apart for that purpose, according to his holy institution and commandment. Grant this, O most merciful Father, for thy dear Son's sake. *Amen.*

O Lord, we do not presume to come to thy table, trusting in our own righteousness, but only in thy manifold and great mercies. We confess our sins are so great, as to cause us to tremble when we appear before thee. But, O merciful Father, encouraged by thy wonderful goodness, in giving thy Son to die for all penitent and returning sinners, we most humbly beseech thee, to pardon and forgive our past offences, and to make us fit partakers of this holy sacrament. And grant that we receiving these thy creatures of bread and wine, may be intitled to all the benefits of his most precious death and passion, through his merits and mediation. *Amen.*

C O M M U N I O N.

Then the Minister shall receive in both kinds, and afterwards administer the same to the People, saying,

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take, and eat this bread, in remembrance that Christ's body was crucified for thee, and be truly thankful for so great a mercy.

Before the Cup.

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Take, and drink this wine, in remembrance that Christ's blood was shed for thee; and be truly thankful for so great a mercy.

*After * all have communicated, the Minister shall say this Hymn.*

GLory be to God on high, on earth peace, and good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty. But we more especially adore and magnify thy great and glorious name, for that amazing instance of thy love, in sending thy only begotten Son to redeem us and all mankind. O Lamb of God, the only Son of the Father, who by thy death takest away the sins of the world, have mercy upon us, hear our prayers, and interceed with thy Father for us: for thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father.

Then

* It seems most agreeable to our Saviour's practice, as well as most consistent with some expressions used in the Prayer after receiving, that the Hymn should be said immediately after receiving. Nor did it stand as it now does, in EDWARD the First's Book.

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Then the Minister shall say,

OUR Father, &c.

And this Prayer.

O Most gracious and merciful Father, though by reason of our manifold sins and wickedness, we are unworthy to offer unto thee either prayers or praises; yet we earnestly beseech thee of thy fatherly goodness, to accept of our hearty thanksgivings, for thy great and stupendious love, in sending thy Son, our blessed Saviour, to die a sacrifice for us and all mankind. And grant that by his merits and precious death, and through faith in him, we and all thy whole church, may obtain the forgiveness of our sins, and all other benefits of his death and passion. And now, O Lord, what can we do less, who are redeemed by so great a price, than to offer and present to thee our souls and bodies, as a reasonable and lively sacrifice; humbly beseeching thee to accept of this our bounden duty, and to grant, that we who have been partakers of this holy sacrament, may be filled with the graces of thy holy Spirit, and blessed with all spiritual blessings. These things, O Lord, we cannot ask from any merit in our selves, but only through the meritorious death and passion of our blessed Lord and Saviour, to whom with thee and the holy Ghost, be given by us and all reasonable creatures, all honor, and glory, now and for evermore. *Amen.*

Or this Prayer.

O Most gracious Father, we acknowledge with thankful hearts thy great mercy and goodness, in giving us this opportunity of commemorating the infinite love of our blessed Saviour in dying for us, and thereby reconciling the world to thy offended

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majesty. Pardon, O God, all thou hast seen amiss, in the performance of this holy duty; and grant, that this commemoration of our crucified Saviour, may so influence all our thoughts, words, and actions, as to raise in us a perpetual sense of love and gratitude to thy divine goodness, and a constant resolution of future obedience to thy holy will and commandments; that we henceforth living as the redeemed of the Lord Jesus, may hereafter become partakers of all the benefits of his most precious death. And this we beg, through his alone merits and mediation. *Amen.*

COLLECTS *to be said either after the Communion or the Sermon, at the Minister's discretion.*

O Lord, we beseech thee, mercifully to regard the prayers and supplications, which we have now offered to thy divine majesty; and so enable us by thy grace, to walk in a constant obedience to thy holy will and commandments; that amidst the various changes, and sad accidents of this mortal life, we through thy mercy may be preserved from all dangers in this world, and in the life to come obtain everlasting salvation, through Jesus Christ our Lord. *Amen.*

O All-powerful God, who art always ready to assist those who put their trust in thee, mercifully accept these our prayers; and because through the frailty of our nature, we are not able to do any good without thy assistance, grant us such a plentiful measure of thy grace, as may enable us to keep thy commandments, and please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

O Almighty Lord and everlasting God, &c. *as in the old Book.*

Almigh-

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Almighty God, grant we beseech thee, that the instruction which we have received this day from thy holy word, may by thy grace be so fixed in our minds, as that we may lead the remainder of our days more agreeable to thy holy will and commandments: and this we beg, for the honor and praise of thy name, and the everlasting salvation of our souls, through Jesus Christ our Lord. *Amen.*

Bless us, O Lord, in all our just undertakings with thy most gracious favour, and assist us afterwards with thy continual help, that all our designs and actions, being begun, continued, and ended by thy blessing and divine assistance, we may glorify thy holy name in this life, and in the world to come, obtain everlasting felicity, through Jesus Christ our Lord. *Amen.*

Almighty God, who art the giver of all wisdom, and able to do for us abundantly more than we can either think or desire; we beseech thee to have compassion upon our infirmities, and to pardon the imperfection of these our prayers. And though our sins and wickedness make us unworthy to beg of thee such things as we want, yet we humbly beseech thee to grant us whatsoever thou knowest to be necessary for us; for the sake of thy Son our blessed Saviour. *Amen.*

Almighty God, who hast promised to hear the petitions of them that pray unto thee in thy Son's name, we beseech thee of thy great mercy favourably to hear us, who have now offered up our prayers and supplications to thy divine majesty; and grant that those things which we have requested agreeably to thy will, may be effectually obtained, as well for the relief of our wants and necessities, as the setting forth of thy glory; and this we beg for Jesus Christ's sake. *Amen.* The

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The COLLECTS for the Year.

First Sunday in Advent.

Almighty God, who sentest thy Son our Saviour to reveal thy will more fully to us, give us grace we beseech thee, so carefully to improve the light afforded us by his holy gospel, that we may daily increase in all virtue and goodness; make us chaste and temperate, just and charitable, and always inclined to love one another: that in the last day, when thy Son our Saviour shall come in his glorious majesty to judge the world, we and all thy faithful servants, may rise to a life immortal, through Jesus Christ our Lord. *Amen.*

Second Sunday in Advent.

O Most blessed God, who for our better instruction hast revealed thy will to us in the holy scriptures; grant that we may with such care and diligence, hear, read, and observe them, and so effectually embrace and believe the truths therein contained, that we may with one mind glorify thee, and by the comfort and hope of thy holy word, be enabled to persevere in all well doing. And this we beg, for the sake of thy Son our Saviour Jesus Christ. *Amen.*

Third Sunday in Advent.

MOST gracious God, who not only sentest thy Son into the world, to be an example of all righteousness, but hast also appointed him hereafter to judge the world. Give us grace, we beseech

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seech thee, to avoid all rash and uncharitable judging of others; increase in us meekness and humility, brotherly love and charity, and make us to abound in all good works; that when our Saviour shall come in his great glory to judge the world, at the last day, we and all thy faithful servants, may find mercy and favour with thee, through Jesus Christ our Lord. *Amen.*

Fourth Sunday in Advent.

Almighty God, give us grace we beseech thee to believe in thy Son Jesus Christ, and most heartily to repent of our past sins and wickedness, that being prepared by faith and repentance, we may with thankful hearts commemorate the coming of our blessed Saviour here on earth, and through him be enabled to lead the remainder of our days, as becomes the redeemed of the Lord. Grant this for the merits of the same our blessed Saviour. *Amen.*

For Christmas-day.

O Most gracious God, who sentest thy only Son our blessed Saviour, to take our nature upon him, and to be born of a pure Virgin; whose coming into the world in so great humility, we this day commemorate: we most heartily praise and magnify thee, O Lord, for this wonderful instance of thy love towards mankind; humbly beseeching thee to give us grace, carefully to imitate the example of our blessed Saviour, that being followers of him in all virtuous and holy living, we may at last be translated to his glorious and eternal kingdom, through his merits and mediation. *Amen.*

The Collect for St. STEPHEN's day, as in the old Book.

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St. JOHN's day.

MOST gracious God, we beseech thee to give us and all thy people grace, most heartily to believe the doctrine delivered by thy holy Apostle and Evangelist St. JOHN; that we having faith in Christ as he had, may obtain the forgiveness of our sins through his most precious blood, and at last attain the end of all thy revelations, the salvation of our souls, through Jesus Christ our Lord. *Amen.*

Innocents day.

ALmighty God, who in thy providence permitted HEROD's cruelty towards the children at Bethlehem, that by their deaths they might glorify thee, and be also an example unto us, to suffer for the truth of thy holy religion; we humbly beseech thee, to mortify and subdue in us all vice and wickedness, and so to assist us by thy all-powerful grace, that by the innocency of our lives, and constancy of our faith, even unto death, we also may glorify thy holy name, through Jesus Christ our Lord. *Amen.*

Sunday after Christmass-day.

ALmighty God, who at a time most suitable to thy infinite wisdom, sentest thy Son our Saviour into the world, to redeem those who were subject to death and eternal punishment; make us ever thankful for such an inexpressible instance of love and mercy, and give us grace so to please thee by a virtuous and holy life, that we may now be thy adopted children, and hereafter become heirs of thy heavenly and eternal kingdom, through Jesus Christ our Lord. *Amen.*

The Circumcision of CHRIST, as in the old Book.

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The Epiphany.

O God, who by a star manifested thine only begotten Son to the Gentiles; mercifully grant; that we who now know thee by thy works, and thy Son through faith, may after this life is ended, attain to a more perfect knowledge of thy glorious Godhead, in thy eternal kingdom, through Jesus Christ our Lord. *Amen.*

For the First Sunday after the Epiphany, the Collect, Epistle and Gospel, directed for the Sixth in the old Book, is recommended to be used, as most fitting.

The Second Sunday after Epiphany.

Almighty God, who art the author and giver of all good gifts, we humbly beseech thee to bestow upon us such a measure of thy grace and holy Spirit, as may enable us to discharge our respective duties. Make us humble and merciful, kind and charitable: endue us with a patient and contented spirit, that under all the dispensations of thy providence, we may be resigned to thy divine will; and at last bring us to thy glorious and eternal kingdom, through the merits of our most blessed Lord and Saviour. *Amen.*

The Third and Fourth Sundays, as in the old Book.

The Fifth Sunday after Epiphany.

O Lord, we beseech thee to preserve continually thy holy church, in the profession of the true faith; and grant that the members thereof may live in brotherly love, and be kind and merciful, charitable and compassionate, one towards another. And this we beg, for the sake of Jesus Christ our Lord. *Amen.*

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St. JOHN's day.

MOST gracious God, we beseech thee to give us and all thy people grace, most heartily to believe the doctrine delivered by thy holy Apostle and Evangelist St. JOHN; that we having faith in Christ as he had, may obtain the forgiveness of our sins through his most precious blood, and at last attain the end of all thy revelations, the salvation of our souls, through Jesus Christ our Lord. *Amen.*

Innocent's day.

ALmighty God, who in thy providence permitted HEROD's cruelty towards the children at Bethlehem, that by their deaths they might glorify thee, and be also an example unto us, to suffer for the truth of thy holy religion; we humbly beseech thee, to mortify and subdue in us all vice and wickedness, and so to assist us by thy all-powerful grace, that by the innocency of our lives, and constancy of our faith, even unto death, we also may glorify thy holy name, through Jesus Christ our Lord. *Amen.*

Sunday after Christmas-day.

ALmighty God, who at a time most suitable to thy infinite wisdom, sentest thy Son our Saviour into the world, to redeem those who were subject to death and eternal punishment; make us ever thankful for such an inexpressible instance of love and mercy, and give us grace so to please thee by a virtuous and holy life, that we may now be thy adopted children, and hereafter become heirs of thy heavenly and eternal kingdom, through Jesus Christ our Lord. *Amen.*

The Circumcision of CHRIST, as in the old Book.

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The Epiphany.

O God, who by a star manifested thine only begotten Son to the Gentiles; mercifully grant that we who now know thee by thy works, and thy Son through faith, may after this life is ended, attain to a more perfect knowledge of thy glorious Godhead, in thy eternal kingdom, through Jesus Christ our Lord. *Amen.*

For the First Sunday after the Epiphany, the Collect, Epistle and Gospel, directed for the Sixth in the old Book, is recommended to be used, as most fitting.

The Second Sunday after Epiphany.

Almighty God, who art the author and giver of all good gifts, we humbly beseech thee to bestow upon us such a measure of thy grace and holy Spirit, as may enable us to discharge our respective duties. Make us humble and merciful, kind and charitable: endue us with a patient and contented spirit, that under all the dispensations of thy providence, we may be resigned to thy divine will; and at last bring us to thy glorious and eternal kingdom, through the merits of our most blessed Lord and Saviour. *Amen.*

The Third and Fourth Sundays, as in the old Book.

The Fifth Sunday after Epiphany.

O Lord, we beseech thee to preserve continually thy holy church, in the profession of the true faith; and grant that the members thereof may live in brotherly love, and be kind and merciful, charitable and compassionate, one towards another. And this we beg, for the sake of Jesus Christ our Lord. *Amen.*

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The Sixth Sunday after Epiphany.

O Lord, we beseech thee to take from us all pride and vain-glory, and to endue us with humility and lowliness of mind, that we may not think more highly of our selves than we ought, nor despise our fellow christians, who with us are members of Christ's body the church: but grant, that by an humble, charitable, and virtuous life, we may adorn our christian profession, and that both our souls and bodies may be holy and acceptable in thy sight; through Jesus Christ our Lord. *Amen.*

Note, The Epistle and Gospel appointed in the old Book for the first Sunday after Epiphany, to be used here.

The Third Sunday before Lent.

O Gracious God, who hast made it our duty and interest to please thee, give us grace always to serve and fear, obey and honor thee. Make us sober and temperate, meek and patient, just and charitable; and grant that by a life of virtue and holiness, we may glorify thy great name, and adorn the gospel of God our Saviour; and this we beg for Jesus Christ's sake. *Amen.*

The Second Sunday before Lent.

O Lord, who knowest the secrets of all hearts, and seest that we are not able to do any thing of our selves, afford us, we beseech thee, the grace of thy holy Spirit, that we may be enabled to serve and please thee; and mercifully grant, that by thy power and goodness, we may be defended from all perils and dangers, and comforted and supported under all our troubles. And this we beg, for the sake of Jesus Christ our Lord. *Amen.*

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The Sunday before Lent.

O Lord, who hast taught us by thy holy word, that without charity; our best actions will not avail us at the last day; we humbly beseech thee, to inflame our hearts with an universal charity towards all men; that we following the holy command, and blessed example of our Saviour Christ, in loving our neighbours as our selves, may not fail of obtaining mercy and favour with thee, through Jesus Christ our Lord. *Amen.*

The Prayer for Ash-wednesday, as in the old Book.

The First Sunday in Lent.

O Lord, who for our sakes didst suffer thy Son, our blessed Saviour, to fast forty days and forty nights; give us grace, we beseech thee, to use such abstinence, as may enable us to conquer and overcome the temptations of the Devil, the world, and the flesh, and to live holy and pure lives, to thy honor and glory, and our own everlasting happiness, through Jesus Christ our Lord. *Amen.*

The Second Sunday in Lent.

Almighty God, who declarest thy abhorrence of all impurity, we beseech thee to give us grace, to subdue and overcome all the temptations of the flesh, and to serve thee with pure and clean hearts. Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities that may happen to our bodies, and from all evil thoughts, that may assault and hurt our souls: and this we beg for Jesus Christ's sake. *Amen.*

The Third Sunday in Lent.

O Most gracious God, who gavest thy Son to be a sacrifice for sin, and dost command us to love

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one another, as Christ hath loved us. Give us grace to lead our lives according to his example, and the precepts of his holy word. Enable us to overcome the temptations of the world, the flesh, and the Devil; to subdue and mortify our lusts and passions, and to purify our selves from all uncleanness, both of flesh and spirit; and this we beg, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Fourth Sunday in Lent, as in the old Book.

The Fifth Sunday in Lent.

ALmighty God, we beseech thee mercifully to look upon us thy humble servants, whom thou hast redeemed with the precious blood of thy dear Son. And grant that by thy good providence, our bodies may be kept from all accidents, and our souls defended from all sin; that being preserved both in body and soul, we may glorify thy holy name, thro' Jesus Christ our Lord. *Amen.*

The Sunday next before Easter, as in the old Book.

The Thursday before Easter.

ALmighty God, who by thy Son our Saviour instituted the sacrament of the Lord's Supper, in order to perpetuate the memory of his death and passion; give us grace so carefully to examine our selves, before we come to thy holy table, that we may in a worthy and acceptable manner celebrate the memorial of his death. Raise in our minds such pious, humble, and meek dispositions, that we may commemorate the love of our dying Saviour, with the most devout and inflamed affections; and may also be made partakers of those great and exceeding benefits, which by his precious death he hath purchased and procured for us: and this we beg, through his merits and mediation. *Amen.*

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Good Friday.

ALmighty God, we acknowledge with humble and thankful hearts, thy tender love towards us and all mankind, in sending thy Son our blessed Saviour to die the most cruel and ignominious death of the cross, that we might thereby obtain everlasting life. Let, we pray thee, the continual memory of his bitter death and passion, be so fixed in our minds, as to beget in us a great indifferency to the things of this life, and a ready submission to thy will, under all the dispensations of thy providence. And grant that the sense of this infinite love of thine, may so influence our hearts and lives, as to engage us, to a constant and dutiful obedience to all thy commandments; and this we beg, for the sake of Jesus Christ our blessed Saviour. *Amen.*

ALmighty and everlasting God, we beseech thee graciously to receive our supplications and prayers, which we offer to thy divine majesty for all sorts and conditions of men in thy holy church, that all the members thereof may be useful and serviceable in their respective stations, and truly serve thee in all holiness and purity of life, through Jesus Christ our Lord. *Amen.*

O Most gracious and merciful God, who so loved the world, as to give thine only begotten Son to die a sacrifice for it, that by his death all might obtain everlasting life; and hast assured us, that thou dost not desire the death of a sinner, but would rather he should return from his wickedness and live: we most heartily beseech thee to have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy word, and in thy good appointed time, bring them home to thy flock; that
we

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we and they, being under the care and protection of the great shepherd of souls, Jesus Christ, may have all our souls eternally saved, in that great day, when he shall come to judge the world: and this we beg, through the merits of his most blessed death and passion. *Amen.*

Easter-Eve, as in the old Book.

An Hymn for Easter-day.

CHRIST is risen from the dead, and become the first-fruits of them who slept.

Christ, who died for our sins, is rose again for our justification.

O therefore sing praises unto the Lord: let us sing a psalm of joy, unto the God of our salvation.

Sing with a loud and chearful voice: sing with a glad and thankful heart.

Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant goodness, hath begotten us again, to a lively hope, by the resurrection of Jesus Christ from the dead:

To an inheritance incorruptible, and that fadeth not away, reserved in heaven for us.

Say to the weak in spirit, Be strong: and unto the sorrowful, Be of good comfort.

Tell them, the Lord of Life is risen: and hath gained victory over death and the grave.

Glory be to the Father, &c.

As it was, &c.

Easter-day.

ALmighty God, who by raising thy blessed Son our Saviour from the dead, hast given him the victory over death, and afforded us the hope of everlasting life; grant that we may rise from the death of sin, to the life of righteousness. Mortify and subdue in us, all sin and wickedness, purify our affec-

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affections and inclinations ; and so fix our hearts and minds upon things above, that when we shall depart this life, we may rest in thee, and at the general resurrection, be found acceptable in thy sight, through the merits of our blessed Lord and Saviour. *Amen.*

Easter Monday and Tuesday.

O Most gracious God, who art no respecter of persons, but extendest mercy and compassion to all who love and fear thee ; and by the resurrection of thy Son our blessed Saviour from the grave, hast given us assurance of our rising again at the last day : grant that we may so truly and faithfully serve thee here, in all virtuous and holy living, that when thy Son our Saviour shall come in great glory, to judge the world, we and all thy servants may find favour and mercy with thee, and rise to a life immortal, through Jesus Christ our Lord. *Amen.*

Sunday after Easter.

A Almighty God, who hast given thine only Son to die for our sins, and to rise again for our justification ; give us grace, we beseech thee, not only to believe in thy Son our blessed Saviour, and his resurrection from the dead, but also endeavour to imitate his most holy life ; that by faith in him, and a sincere obedience to all thy commands, we may have hope of rising at the last day, to a life immortal, thro' his mediation and intercession. *Amen.*

Second Sunday after Easter.

A Almighty God, give us grace, we beseech thee, to follow the example of thy Son our blessed Saviour, in all holiness and humility, meekness and charity, patience and resignation to thy will ; that serving thee here by a pious and humble, a devout and charitable life ; we may at the last day, when he

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he shall appear in his great glory, be admitted into his eternal kingdom, through his merits and mediation. *Amen.*

Third Sunday after Easter.

O Merciful God, who hast given to all men grace and knowledge, sufficient to do whatsoever thou requirest. Grant that all may be careful to improve the light which thou affordest them, and to discharge their several duties towards thee, and all men. More especially, we pray thee, to enable us, who are blessed with the greater light of the gospel, to live agreeably to the rules thereof; that by an honest, temperate, and virtuous life, we may adorn our most holy religion, and recommend it to the practice of others. Grant this, for thy Son our Saviour's sake. *Amen.*

Fourth Sunday after Easter.

O God, we are taught by thy holy word, that thou art the author and giver of all good gifts; give us grace, we beseech thee, to mortify our carnal and corrupt affections, and most carefully to obey all thy commandments. And grant that amidst the various changes, and sad accidents of this mortal life, we may always have our hearts fixed on that recompence of reward, which thou hast promised; and in all our troubles and afflictions, be comforted and supported by thy holy Spirit: and this we beg, through Jesus Christ our Lord. *Amen.*

Fifth Sunday after Easter.

O God, by whose grace it is that we are enabled to do any the least good, grant to us thy humble servants, such a measure of thy grace and holy Spirit, that we may not only hear and read thy holy word, but also remember it in our minds, and practise it in our lives. Make us pure and holy,
kind

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kind and charitable, merciful and compassionate, and to live agreeably to our christian profession: and this we beg, for the sake of thy Son, our blessed Redeemer. *Amen.*

Ascension day.

O Almighty God, who by thy holy scriptures hast assured us, of the truth of our Saviour's Ascension into heaven, after his resurrection from the grave, give us grace, we beseech thee, to meditate on those glories, which thou hast prepared for thy faithful servants; and so to place our affections in this life on things above, that we may have hope at the general resurrection, of coming to that high and holy place where he is; and this we beg thro' his merits and mediation. *Amen.*

Sunday after Ascension-day.

O God, the King of Glory, who in a most triumphant manner exalted thy Son our blessed Saviour from earth to heaven, we beseech thee leave us not comfortless, but afford us the assistance of thy holy Spirit, to enable us to serve thee, in all such duties as thou requirest of us; that having pleased thee here, by a holy and good life, we may in thy good time be exalted to a state of happiness, in that better world which is to come; and this we beg for Jesus Christ's sake. *Amen.*

Whitsunday.

Almighty God, who as at this time, in a most miraculous manner, didst inspire thy holy Apostles, and other faithful people, with a divine power, to the intent that thy revealed will might be known

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unto

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unto all men. Grant us the powerful aid of thy holy Spirit, that we knowing thy will, and keeping thy commandments, may obtain thy love and favour in this world, and hereafter be made partakers of thy heavenly kingdom, through Jesus Christ our Lord. *Amen.*

Monday and Tuesday after Whitsunday.

O God, who at the first publication of the gospel, inspired the hearts of thy faithful people, with an extraordinary measure of thy holy Spirit, we beseech thee to give us so much thereof, as may guide us into all truth, necessary for our salvation. And grant, that we may so truly believe in thy Son our blessed Saviour, and so carefully improve the light afforded us by his holy gospel, that at our death we may enter into life eternal, through his mediation and intercession. *Amen.*

Trinity Sunday.

O Almighty God, who by thy holy gospel hast commanded us to worship thy Son and holy Spirit together with thee; give us grace, we beseech thee, so clearly to know and understand thy will and our duty, in that command, as not to offend thy divine majesty, who art the one supreme God and Father of all. Keep us steadfast in the true faith, and defend us evermore from all adversities; and this we beg, for the sake of Jesus Christ our Lord. *Amen.*

First Sunday after Trinity.

O Most merciful God, who so loved us, as to send thy only Son into the world, that we through

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through him might obtain everlasting life. Give us grace, we beseech thee, to testify our love to thee, by loving one another; and keeping thy holy commandments; that we truly loving, and faithfully serving thee in this present life, may at the last day be made partakers of thy love and favour to all eternity. Grant this, for thy Son's sake, our blessed Saviour and Redeemer. *Amen.*

Second Sunday after Trinity.

O God, who art a being of infinite goodness and mercy, and hast abundantly discovered thy love and favour towards us; give us grace, that we may be kind and merciful, compassionate and tender-hearted towards our fellow-creatures, and to live in love and charity with all men. And grant, that by obeying thy holy will and commandments, we may be intitled to thy love and favour, and be also defended by thy good providence from all dangers; and this we beg for Jesus Christ's sake. *Amen.*

Third Sunday after Trinity.

A Almighty God, who correctest those whom thou dost love, endue us, we beseech thee, with a spirit of humility, patience, and contentment, that in all the troubles and afflictions of this life, we may with a cheerful mind submit to thy holy and righteous will: support and comfort us under all adversities; and after this short and painful life is ended, bring us to that state of happiness and perfect bliss, which thou hast reserved for those, who love and serve thee, through the merits of Jesus Christ our Lord. *Amen.*

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Fourth Sunday after Trinity.

O All-powerful God, who art ever ready to assist those who put their trust in thee; we humbly beseech thee mercifully to regard the troubles and afflictions of all thy creatures, and to afford them thy most gracious help; that being supported by thy goodness, under all their sorrows and distresses, they may be enabled to go through the trials and difficulties of this present life; and at last by thy mercy obtain that eternal happiness which thou hast promised, through Jesus Christ our Lord. *Amen.*

Fifth Sunday after Trinity.

O Most gracious God, who art slow to anger, and of great mercy, and hast commanded us to love our neighbours as our selves; endue us, we beseech thee, with such compassionate and tender hearts, as that we may be ever ready to shew mercy and kindness to all men. Make us quiet and peaceable under all provocations, and to injure no one by word or deed. Grant this, for thy Son's sake, our blessed Saviour. *Amen.*

Sixth Sunday after Trinity.

O God, who hast prepared for them who love and serve thee, such good things as far surpass our understanding; give us grace, we beseech thee, to love and fear thee above all things, and to live in love and charity one towards another. Subdue in us all wrath and revenge, malice and ill will, and so enable us to please thee by a holy, blameless, and upright life, that we may obtain the blessings thou hast promised, through Jesus Christ our Lord. *Amen.*

Seventh

COLLECTS.

Seventh Sunday after Trinity.

A Almighty God, who art the author and giver of all good things, we beseech thee to incline our hearts to love and serve thee, and to place our contentment and satisfaction in thy love and favour. Assist us to withstand the temptations of the Devil, the world, and the flesh; and to lead such holy, useful, and virtuous lives, as that we may be always ready to leave this world, whenever thou shalt take us hence. Grant this, for Jesus Christ's sake. Amen.

Eighth Sunday after Trinity.

O Most gracious God, we beseech thee to mortify and subdue in us all carnal affections and sensual inclinations, and so to assist us with the grace of thy holy Spirit, that we, who without thy help cannot perform any duty, may through thy assistance be enabled to lead our lives agreeably to thy holy will and commandments; and this we beg, for the sake of Jesus Christ our Lord. Amen.

Ninth Sunday after Trinity.

O Merciful God, we beseech thee to fix in our minds the truths of thy holy word, and enable us by thy grace to practise the same. Grant that no temptation to sin may ever prevail on us, to offend thy divine majesty. But so constantly assist us by thy good Spirit, that we may faithfully discharge our duty towards thee and all men; and at our departure hence, be received into thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Tenth

COLLECTS

Tenth Sunday after Trinity.

A Almighty God, who hast promised to give thy holy Spirit to them that ask it, we humbly beseech thee to afford us such a measure thereof, as may enable us to perform our duty to thee, our selves, and others. Endue us with the Spirit of wisdom and knowledge, justice and mercy, humility and patience, that we serving thee here, agreeably to thy holy word, may hereafter be made partakers of thy heavenly kingdom, through Jesus Christ our Lord. *Amen.*

Eleventh Sunday after Trinity.

O Most gracious and merciful God, give us grace, we beseech thee, to believe in thy Son our blessed Saviour, and to imitate his meekness, humility and patience. Make us diligent and careful to improve the light of the gospel, and to increase in knowledge and goodness; that we serving thee here by a holy and virtuous life, may hereafter be made partakers of thy heavenly kingdom, through Jesus Christ our Lord. *Amen.*

Twelfth Sunday after Trinity.

A Almighty God, who art always more ready to hear our prayers, than we are to offer them; and bestowest on us more blessings and favours, than we can desire, or do deserve; be pleased to continue to us thy merciful goodness, both in supplying us with the blessings we want, and in forgiving us our many and great sins. All which we humbly beg, through the merits and mediation of thy Son, our blessed Saviour. *Amen.*

Thir-

C O L L E C T S.

Thirteenth Sunday after Trinity.

O Lord our God, who art a most perfect being, and worthy the love and adoration of all thy creatures, give us grace, we beseech thee, that we may make it our delight and pleasure, to honor and worship, praise and admire, the infinite glories and perfections of thy nature. Grant us to love thee above all things, and our neighbour as our selves; that having loved and served thee in this life present, we may hereafter eternally praise, magnify, and adore thee, through Jesus Christ our Lord. *Amen.*

Fourteenth Sunday after Trinity.

O Most holy and gracious God, we humbly beseech thee to give us grace to resist and overcome the temptations of the world, the flesh, and the Devil, to subdue and mortify our lusts and passions, and to purify our souls from all sin and uncleanness; and to assist us with the grace of thy holy Spirit, that we serving thee here, by a chaste and pure, meek and humble, holy and religious life, may hereafter be received into the blessed regions of everlasting rest and peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Fifteenth Sunday after Trinity.

A Almighty God, who never failest to assist them who put their trust in thee, grant us grace, we beseech thee, in all dangers and necessities, to place our whole trust and confidence in thy mercy, and cheerfully to submit to all the dispensations of thy providence. Take from us all anxious and solicitous
care

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care about the things of this life. Make us diligent and industrious in our several duties, and careful to obey thee in all things : that having served thee here, by an honest and religious life, we may hereafter obtain the glorious reward of all our labors, through Jesus Christ our Lord. *Amen.*

Sixteenth Sunday after Trinity.

O Most merciful God, we humbly beseech thee, to fix in our minds such a powerful sense of thee, and of the love of our Lord and Saviour Jesus Christ, that we may above all things love, fear, and reverence thee. Make it our delight and pleasure to give thee thanks and praise, and to love and serve thee ; that having glorified thee here, by a holy and pious life, we may at our deaths have hope of living with thee for ever, through Jesus Christ our Lord. *Amen.*

Seventeenth Sunday after Trinity.

A Almighty God, grant us, we beseech thee, such a measure of thy grace and holy Spirit, as may defend us from the assaults and temptations of this world, and enable us to overcome every wicked and evil inclination. Take from us all pride and envy, and endue us with meekness and humility, love and charity ; that we faithfully serving thee in this life, may hereafter enjoy the glories of thy kingdom, through Jesus Christ our Lord. *Amen.*

Eighteenth Sunday after Trinity.

A Almighty God, the fountain of love and goodness, inflame our hearts, we pray thee, with an unfeigned love towards thee, and our blessed Redeemer ;

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deemer; and grant that we may express the same in our lives and conversations; by an affectionate love towards our neighbours, and a dutiful obedience to all thy commands; and this we beg, for Jesus Christ's sake. *Amen.*

Nineteenth Sunday after Trinity.

Almighty God, enable us, we beseech thee, to resist and withstand the temptations of the world, the flesh, and the Devil, and to purify our selves from all sin and uncleanness. Keep us from lying and flandering, anger and evil speaking. Make us just and honest, diligent and industrious, and so guide and govern us by thy holy Spirit, that we serving thee here with pure hearts and minds, may at last be translated to thy heavenly and eternal kingdom, through Jesus Christ our Lord. *Amen.*

Twentieth Sunday after Trinity, as in the old Book.

Twenty first Sunday after Trinity.

O Most gracious God, we humbly beseech thee to bestow upon us an abundant measure of thy grace and holy Spirit, that we may be enabled to contend with the powers of darkness, and the many dangers and difficulties of this troublesome world. Inspire us with courage, resolution, and fortitude, to go thro' all the trials and temptations we are to meet with here. Endue us with a spirit of true devotion, that being instant in prayer, we may evermore be comforted and supported under all our afflictions; and this we beg, for Jesus Christ's sake. *Amen.*

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Twenty second Sunday, as in the old Book.

Twenty third Sunday after Trinity.

O Most gracious God, we beseech thee to raise in our minds a lively sense of our duty toward thee, and of that great account we must one day give. Suffer us not to fall into a careless state of living, or to be unmindful of that one thing needful, the salvation of our souls; but enable us by thy grace to serve thee here by a holy and virtuous life that we may hereafter obtain the salvation of our immortal souls, through Jesus Christ our Lord. Amen.

Twenty fourth Sunday after Trinity.

A Almighty God, we beseech thee to endue us with the grace of thy holy Spirit, that we may be enabled to keep all thy commandments. Make us chaste and pure in all our thoughts, words, and actions, just and honest in our dealings, and faithful and diligent in the discharge of our several duties, to thee, and all men; that having faithfully served thee here, we may have hope of being translated at the last day to thy heavenly kingdom through the merits of Jesus Christ our Lord. Amen.

Twenty fifth Sunday after Trinity.

MOST gracious God, who hast called us to thy kingdom and glory, and blessed us with a variety of good things, to make this life more easy and pleasant to us; give us grace, we beseech thee

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thee, to express our grateful remembrance of all thy mercies, by living soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the Lord our Righteousness, thy Son our blessed Saviour. Grant this, through his merits and mediation. *Amen.*

F I N I S.



COLLECT

these, to express our grateful remembrance of all thy
mercies, by living soberly, righteously, and godly
in this present world; looking for that blessed hope
and the glorious appearing of the Lord our King
and our blessed Saviour. Grant this.
through his merits and mediation. Amen.



F I M I S

